CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO 36.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, SEPTEMBER 7, 1849. WHOLE NO. 465

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

SALVATION IRRESPECTIVE OF CHARACTER.

An article, under the caption above given, appeared in the "Trumpet" of Aug. 18, over the signature of H. B. It is written in the usual style of perspicuity and directness which characterize the productions of its venerable author. It was, manifestly, designed to bear upon, and to settle the controverted point now at issue between Universalists and Unitarians; also between the two wings of the former denomination; the *ultras* and the *moderates*. The latter have much sympathy with the Unitarians; not so, however, with the former. H. B. commences with the allegation of a serious charge against the opponents of ultra Universalists, who represent these as holding and teaching that all men will be saved whether they repent or *not*; whether they become holy or *not*. This objection H. B. shows to be unjust and even absurd from the consideration that salvation itself consists in being *separated* and *cleansed* from sin. All this is very well; perfectly clear. But unfortunately this is not the point in controversy. All parties are agreed on this question. The main issue is a different one, and H. B. has 'dodged the question.' It is not whether men must *become* holy in being saved, but *how, where, when* become holy! Is it in *the way of order*, as all other things in all the works of God, or is it *special, sudden, miraculous*, and effected ab-*extra*, not ab-*intra*! There is a discernible and known *order* in all the works of God. Creatures and things become what they are by a certain process of tendencies and means. All changes in them are effected by the mutual action and reaction of forces both from without and from within. A shrub becomes a tree by *growing*. And growth takes place through the conjoint agency of tendencies both *within* the tree and *without* it. The outward tendencies alone are insufficient. The shrub will never become a tree unless by its own inward action it *grows* to be one. It will never be changed—from being a shrub to being a tree, *suddenly, miraculously, at once*, and wholly by external *forces*. That is not *the order* of God's work. Nor will a *man* ever become *learned, methodical, regular*, and dexterous, without his own efforts. God will not make him such by causing him to undergo a *special, sudden*, miraculous change. This is not the order of God's work. The known fact is that men form their own character. And they form it gradually, naturally, by a process and course of means. God has given them the faculties and the opportunities of forming a good character, and men must employ and use them, or suffer the inevitable consequences of neglect.

What does our observation upon mankind and our own experience teach us on this subject? Is it not this; that when a person passes from the condition of youth to that of manhood, he carries into the latter condition just what he has made himself in the former condition? If he have passed his youth in being docile, studious, sober and moral, he goes into the condition of manhood with incomparably better advantages than the person who has passed his youth in irregularity, stubbornness and excessive indulgences. In like manner a well spent manhood prepares a person to pass into the condition of old age, carrying with him the knowledge, the virtuous habits, and the moral discipline, he has acquired in early youth and ripe manhood. How then does a man pass into the spirit-world? Does he carry with him his knowledge, his mental habits, his moral character? Or does he leave them all behind? Do the enlightened and the ignorant, the virtuous and vicious, all start on the same level when they begin their course in the spirit world? The ultra Universalists say that they do. H. B. has said, in former articles of the Trumpet, that the Scriptures teach nothing to the contrary. And in the present article he takes his stand on the passage, 'the righteous shall be recompensed *in the earth*; much more the ungodly and the sinner.' He understands it to say, *in the earth only*. He repudiates the idea that the present life is a state of *probation* for the future life, in the sense that youth is a probation for manhood; that men in this future state do not *reap the consequences* of their manner of life in the world, as old men reap the consequences of *their* past manner of life. The reaping of *consequences* is all that can probably be intended and understood by the *rewards* of righteousness and iniquity. Ultra Universalists allege that the Scriptures are totally silent on the subject of *consequences* in the future state resulting from conduct here on earth. But is this a fact? When our Saviour said to his disciples, 'Blessed are ye when men shall persecute you [for righteousness' sake] for great is your reward *in heaven*, did He not extend the consequences of earthly scenes to the future state? Is not *heaven* a different locality from earth? In the Lord's prayer we are taught to say, 'thy kingdom come, thy will be done *in earth* as it is *in heaven*.' What significance can there be in these petitions, if heaven be not a *different* locality from earth? *The kingdom of heaven*, or what is called *the kingdom of God*, is, or will be when it comes, *on earth*, but heaven itself is not on earth, but in the firmament. We mean to say that the saints of olden time so believed. "And God called the firmament heaven," Gen. I, 8. And when our Saviour said, "thou shalt be recompensed at the resurrection of the just," did he mean recompense on earth? And when St. Paul, speaking of those who, by patient continuance in well doing, seek for honor and immortality, declares that they shall be rewarded with *eternal life*, does he intend that it shall be here on earth? The thought is preposterous. The plain fact of the case is, that the rewards—the consequences—of holiness and of sin are not, in the Bible, limited to either the present or the future state. They so run from the one into the other, that in many cases it is not easy—not perhaps possible—to distinguish them. It is very difficult to ascertain whether the New Jerusalem, described in Rev. xxi and xxii, be on earth or on heaven. Do you say, it is on earth? how then can it be that there should be "no night there," no need of sun, moon or candle? Or do you say it is in heaven? how then could it *come down from* heaven? And how can the kings and nations of the earth bring their honor and their glory into it?

The main question at issue is, as we have already said, this—*How* do men become holy? In the way of *order* or otherwise? And *where* and *when* do they obtain holiness? The ultra Universalists say—at *death* and the *resurrection*; that then there will be a great change, both physical and *moral*—the change, or one like it, described thus by the apostle; "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Ultra Universalists hold that in this manner souls are fitted for heaven; that by being the subjects of death and the resurrection they are *cleansed, converted, regenerated, born of God, sanctified, made meet* for the inheritance which fadeth not away. Though a man have lived a worldly life and practised only just so much of morality and religion as was promotive of his temporal interest and enjoyment; yea, though he have been selfish, covetous, dishonest, hypocritical, licentious and abominable, yet death will cleanse him from all his stains, and the resurrection will invest him with all the garments of righteousness. Do you believe that Jesus Christ taught this doctrine, or that He had it in His heart, when He enjoined, "*Strive* to enter the strait gate; seek first the righteousness of the kingdom of God; "lay up your treasure in heaven;" "for what is a man profitted by gaining the whole world, but loosing himself and becoming a cast-away?" "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." And the apostle, when he declared, "as a man soweth so shall he also reap;" "He that soweth to the flesh, shall reap corruption, but he that soweth to the spirit shall reap everlasting life!" Do not the consequences, specified in these passages, extend beyond the sphere of this present mortal life?

H. B. seems to admit that if Universalists did teach, as their opponents represent; teach that all men would be saved whether holy or unholy, then their doctrine would have a licentious tendency. But what is the important difference in this respect, between the doctrine that they will be saved, being holy or unholy, and that which teaches that the requisite holiness will *come* to them, whether they seek it, and learn it or not; that they shall become *invested* with it though they never seek and strive to attain it? Is not the latter of these doctrines as soft a pillow for careless sinners to rest themselves upon, as the former? Who of them would give much to have his choice of the two?

When H. B. puts the question, "if the righteousness and the sin of the present life are to be respectively rewarded in the future state, then, of course, must not the righteousness and the sin of *that* state be rewarded in a *second* future state, could he think that this conclusion was a legitimate inference? Did he ever know a man, or even hear of one, who held the doctrine that no deeds, either good or evil, were punished or rewarded in the present life? We never did, nor do we believe there is such a man on the face of the earth. Some of the consequences of sobriety on the one hand, and of irregularity on the other, come upon youth *immediately* while they are in this state of youth, other and further consequences come in manhood and old age. The consequences are not confined to that period of life in which the transgressions were committed or the obedience rendered.

One question further and we have done. If our Orthodox brethren have gone to an unreasonable extreme in referring *so much* of retribution to the future state, have not our ultra Universalist brethren gone full as widely to the opposite extreme, in confining *all* retribution to the present life?

S. F.

THE MEADVILLE THEOLOGICAL SCHOOL.

In the PRESBYTERIAN, of July 28th, a correspondent bears testimony on various points connected with this Theological School, which we consider very valuable and important, especially as coming from such a quarter. We shall leave out the writer's misrepresentations of the faith of Unitarian Christians, and o the features of instruction made prominent in the Institution.—The first portion of the communication dwells on the local advantages of the School, and bears tribute to the talents, and attainments, and zeal of the professors, and the facilities already accumulated to prepare young men for the ministry.

It may not be known to the greater number of your readers that a Unitarian Theological School is now, and for several years has been, in operation in Meadville, Pennsylvania. The following facts relative to it may not be uninteresting.

Meadville is the county seat of Crawford county, and contains a population of about 2500 inhabitants. It is delightfully located on French Creek, on the main road from Erie to Pittsburg, 37 miles from the former place, and 90 miles from the latter, with both of which places there is also a communication by means of the Erie extension of the Pennsylvania canal. There is a convenient and ready access to it from the valleys of the lakes and of the Ohio, and probably no place could easily be found more favourable as the seat of an institution of learning, designed to exert a commanding influence over an extensive region of country. A college, now under the patronage of the Pittsburg and Erie Conferences of the Methodist Episcopal Church, has been established here for about thirty years. During much of that time, however, it has been closed, owing to want of encouragement, arising from short-sighted policy of opposition on the part, chiefly of Presbyterians, who, by a different policy, might now have had it, as formerly it was, mainly under their control, and through it be exercising a wide and healthful power. It contains a library of more than 8000 volumes, many of them being rare and valuable. At the present time it is in successful operation, and appears to be on the way to prosperity.

At the time when our church was looking for a site for its Western Theological Seminary, now located at Allegheny, Meadville was suggested to the committee on that subject, and a sufficient and well-adapted body of land was freely offered. The suggestion and offer were rejected, and the writer of this article thinks the rejection was a mistake.

So much by way of introduction. The Methodist Episcopal church having secured the college under their control, the Unitarians have secured to themselves the advantages this place holds out for a Theological School.

Passing by the rise and progress of Unitarianism in this region, it may be sufficient to confine attention to their school. "The Meadville Theological School" has been in operation five years. It has four Professors, viz.

Rev. Rufus Stebbins, Professor of Hebrew Literature, Systematic Theology and Sacred Rhetoric. Professor Stebbins also gives instruction in the evidences of Natural and Revealed Religion, Mental and Moral Philosophy, and Elocution.

Rev. Frederic Huidekoper, Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History. Professor Huidekoper also gives instruction in Greek, Latin, and German.

Rev. George W. Hosmer, Professor of Pastoral Care.

Elder David Millard, Professor of Biblical Antiquities and Sacred Geography.

Of these gentlemen, the former two are permanently resident in Meadville—the latter two visit the School for a few weeks during the year and deliver lectures.

Professor Stebbins, in addition to his location as Professor, has been the pastor of the Unitarian congregation in this place since the school was organized. He has recently given up his pastoral duties and the congregation is now looking out for another pastor, who will also be a member of the Board of Instructors of the School, which will give them three resident Professors.

Connected with the school is a valuable library of 3700 volumes, exclusive of 1200 vols. of Text Books, and 2500 vols. of works in Theology and General Literature in private libraries, to which the Students have access—in all 7400 vols. (Add to these the more than 8000 vols. in the College Library, and the number of vols. amounts, including the Libraries of the Literary Societies of the College, to not less than 16,000 vols. Exclude the private libraries to which the Students of the Theological School are afforded free access, and the two Institutions contain 13,500 volumes.)

The number of students during the year lately expired was twenty-five, (about the average number for the last two or three years) of whom five completed their course of three years.

The Professors in this Institution are gentlemen of ability and extensive acquirements in Literature and Scholarship.—Among the Unitarians of the country they take a high position. The array of talent, attainment, and zeal they present is imposing, and to evangelical doctrine formidable. In whatsoever adorns the private and social walks, and literary and scientific circles of life, they are estimable.

The salary of the Professors, it is believed, is secured to them beyond reasonable contingencies. One of them—a gentleman of wealth—gives all his time and services free of compensation, besides aiding liberally the temporal interests of the school by contributions from his private resources. As yet they have no buildings erected. A small edifice, purchased for temporary use, has thus far been found sufficient for their accommodation. It is understood, however, that they contemplate the erection of buildings at no distant day, which will correspond with their pretensions and views, and these are not small.

The writer next presents some extracts from the CHRISTIAN INQUIRER, commending the School to the support of Unitarian Christians. Says the Inquirer:—

"Among all the missionary plans that could employ the attention and energy of the friends of liberal Christianity, we can conceive of none so entirely worthy of generous and efficient support, as the opening of a fountain of missionaries, on the very borders of the territory we so much desire to water with the truth."

"The Meadville Theological School is fitted, with proper support, to do just what we want. If it did not exist, it would be just what most would see ought to be created."

"Here is a Theological School, commanding the talents and energies of men eminently fitted to preside over its spiritual, educational, and temporal interests, in actual operation, already out-stripping the Cambridge School in numbers, situated on the very borders of the West. Conducted upon principles of the strictest economy, in which all expenses are reduced to the most marvellous tenuity. A school attracting from the working classes, from the ranks of the small farmers, and the mechanical trades, and from among the poor, those by nature and grace called to the ministry of Christ. Is not this just what we need?"

"The Meadville School ought to have the immediate, earnest, universal attention and support of all the friends of our cause." "The cause of liberal Christianity owes at least fifty thousand dollars to the Meadville School. Nowhere could it be invested so safely, so productively." "It has turned out during the last five years a goodly number of earnest and efficient ministers of our faith, admirably fitted to labour in the most difficult fields of religious enterprise." "We trust these things will not be forgotten when the public is invited, as it will be, we trust ere long, to place the Meadville Theological School beyond the reach of downfall, doubt, or deficient resources."

The article concludes with testimony to the adaptation of the instruction to accomplish the objects of the school, and to the activity and devotedness as well of its students as instructers, and to its existence and influence as a serious reality. We hope the *endowmen*, mentioned with so much confidence, will also prove a "reality."

The foregoing extracts give a very clear idea of the special object of this school. Its course of instruction and training is adapted to its object. The students are encouraged to be very zealous, and they are so, by means of lecturing, visiting families, forming Sabbath schools, and teaching in them, distributing books and tracts, &c. By a system of colportage which they have adopted, they put into circulation a large number of such books and tracts—not less, probably, than from six to eight hundred dollars' worth annually in the county. Hundreds of copies of the works of Channing have been circulated. A colporteur is kept in constant employment; besides which, the efforts of the students, as they can find time, are directed in the same, or a similar way.

Much more might be added in the way of giving facts respecting the Institution, but this communication is, perhaps, already too long. Let it suffice to say, that the existence of the Meadville Theological School is well worthy to be considered, by evangelical Christians, as a serious reality; and is deemed by the Unitarians an important reality, and is hailed by them with pleasure, and supported with liberality, and doubtless will soon be handsomely endowed. By means of donations and purchases, they make yearly additions to their library, or have heretofore done so, of from five to six hundred volumes. The School is probably destined to put forth a dangerous influence, that will demand on little measure of counteracting zeal, wisdom, and exertion.

[From the Portland Advertiser.]

HON. STEPHEN LONGFELLOW.

Died in this city, Aug. 3, Hon. STEPHEN LONGFELLOW, aged 73.

Mr. L. was for many years at the head of the Cumberland Bar; and after the removal of Chief Justice Mellen to the Supreme Court in 1820, and Chief Justice Whitman in 1822 to the Common Pleas, the able and successful leader in the practice there. He was born in Gorham, March 23, 1776, to which place his father and grandfather, both of the same name with himself, moved, after the destruction of Portland in October, 1775. He entered Harvard College at the age of 18, and passed through his studies there with faithfulness, earning the reputation of a good scholar, and as one of his classmates recently told us, taking a high position, both with his fellow students and the government, for integrity of purpose, sound judgment and amiableness of deportment, traits which he carried thro' life. He took his degree in 1798, by the side of Dr. Channing, Judge Story, Sydney Willard, Dr. Tuckerman, and other distinguished persons, of whom, in a class of 48, but 17 are now living. He immediately entered on the study of law, with Salmon Chase, was admitted to practice at the Cumberland Bar in 1801, and established himself at Portland.

In 1822 he was elected a member of Congress; but he was not fond of political life: he was devoted to his profession with the passion of a first love, and there sought and found his fame, the perpetual record of which remains in the first 16 volumes of the Maine reports, extending over a period of 30 years. In 1828 he received from Howdoin College the well deserved degree of Doctor of Laws.

In his domestic relations, Mr. Longfellow was as much distinguished as in his public services. In January, 1804, he married Zilphah, a daughter of Gen. Wadsworth, with whom he has lived in uninterrupted happiness for more than 45 years, and by whom he has had eight children, four sons and four daughters, some of whom are not unknown to fame, and of whom the four sons and two daughters, with their mother, still survive. In all the relations of private life, Mr. Longfellow was a model man; kind and affectionate in his family, uniformly courteous to all, ready with his services and money whenever they were required, or a good work was to be done, for more than 40 years an efficient officer in the Portland Benevolent Society, and many years an exemplary member of the First Church. A life so adorned with good deeds, and filled with useful services, cannot have been spent in vain, and cannot be withdrawn from worldly observation, without a shock to the community which has been blessed by it.

COMMENCEMENT AT BURLINGTON.

President Smith.—Rev. Dr. Poor's disposal of one-third of the American ministers.—Commencement.—Nomination of Professor Meacham of Middlebury College to Congress.

[Abridged from the Correspondence of the Christian Mirror.]

Yesterday (July 29,) on the Sabbath in the afternoon, Rev. WORTHINGTON SMITH, D. D., President elect, gave a sermon before the Graduating Class and a very crowded audience in the Congregational Church. The object of the President elect in his sermon was to show that every age must produce its own great men and benefactors, and that educated young men, as well as all others, must live and work for their day and generation; for they must be laid unto their fathers and see corruption. The shades of evening will gather round their paths and they can work here no more. His remarks to the Class, at the close of his sermon, were happily conceived and eloquently expressed.

Monday evening following, the celebration of the "Society of Religious Inquiry" took place, and the Rev. E. Cutler of Waterford, Vt., gave the address. His subject was education in its largest, most liberal sense, intellectual, moral, social and religious.

The prayer on this occasion was offered by Rev. Dr. POOR, who went out from this country as a missionary more than thirty years ago. He has recently returned from the Island of Ceylon. He gave two addresses here on the subject of missions, describing the churches on the Island and the character of the Hindoos among whom he has been laboring for so many years. He is a very interesting old gentleman and strongly imbued with the missionary spirit. He scolds somewhat because the evangelical churches in this country are not better united. He thinks one third at least of the preachers here ought to be drawn off and sent among the heathen of India. There are many peculiarities about him which may not find a very hearty response among our people, who will have their separate societies and favorite preachers. "Only look at it!" he says, "In the north of the Island of Ceylon where I am located, I have twenty thousand to look after, and here every town which has a population of twelve or fifteen hundred must have three or four societies and support as many preachers. It is a shocking waste of funds when there are hundreds of millions in the East perishing for lack of vision." The above is a specimen of his views. He would have all the evangelical churches in each town come together and unite, having one preacher and worshipping in one house, unless the town happens to be a large one, and containing more church members than one would hold. I'm thinking he will have a task quite as easy to convert all the Hindoos as to persuade our people to the adoption of his plans and notions. But the good old man is in earnest, and full of zeal in the cause of which he has so long been struggling.

Tuesday forenoon, President Smith took the oath of office and gave an address on the occasion replete with deep thoughts expressed in fine language. He says Christianity is the embodyment of all education, being found no less in our school houses than in the pulpits, giving life and energy to all our Institutions and entering deeply into educational as well as ecclesiastical polity. His induction into office was very simple and entirely free from all ostentation or display.

In the afternoon the orator for the "Literary Societies" did not make his appearance through a mistake in the notice given him, as some allege, and so the "Associate Alumni" went on with their celebration.—An address was given by C. F. Davey, Esq., of this town. His object was to show that human character is not fashioned or formed by the institutions of a country, and that men too often mistake condition for cause. The Poem by Mr. Withington, of Boston, was as beautiful as a butterfly's wing; but I confess I cannot tell much about it.

In the evening there was an exhibition of the Junior Class, on which occasion, twelve young men "spoke in public on the stage." They acquitted themselves very handsomely, and exhibited good proof that they had been well trained. The moonlit evening called out a larger audience than on either previous occasion.

Wednesday the 6th, procession moved from the College at half-past nine, and reached the Church about ten, A. M. Twenty-six young men received their diplomas, sixteen of whom took parts and conducted themselves upon the stage in very good style. Agreeably to ancient usuages here and elsewhere, the President, on giving the diplomas, spoke in the Latin language, but he wore no three cornered cap nor other articles of dress to distinguish him from other dignitaries upon the stage. There were several honorary degrees conferred, and among them, that of Doctor of Laws upon the Hon. Jacob Callomore, Post master General.

On the same day the Whigs held a District Convention to nominate a candidate for Congress, in place of the Hon. Mr. Marsh, who has received a foreign mission to Constantinople. James Meacham of Middlebury has received the nomination. He is a Congregational Clergyman, Professor in Middlebury College, an able, sharp, adroit, stump orator and a sound whig; four qualifications which, no doubt, will ensure his election.

GALLOWS SCENES AND CONVERSIONS.

The *Christian Advocate and Journal*, the Northern Methodist organ, has the following account from its Baltimore correspondent, of the late Hanging in that city:

"On Friday, Conrad Vender was executed in the jail-yard of this city, in the presence of the rabble, who always constitute the witnesses of these fearful scenes. Certainly it would be wise to restrict these exhibitions to a small and carefully selected company of spectators. It would seem sufficient to insure the execution of the sentence, and the security of the citizens, and it would also have a wholesome effect in several respects, if the law should require that the Judges of the court who sentenced, the Jury who condemned, and the *witnesses who testified for the prosecution*, together with the magistrates of the city or county, should be present at the execution, and that all other persons should be excluded.

"The religious ceremonies on this sad occasion were such as to shock the sensibilities of every well balanced Christian mind. It has become so universal in such cases for the criminal, however desperate his previous wickedness, to be *converted*, at least long enough before execution to make his anticipations of heaven a part of his dying speech and confession, that we can hardly object to it in the present instance; but we were not prepared for a solemn sacerdotal procession, with Vender in the midst, pacing to the gallows with the triumphant song of "*A Home in Heaven.*" Surely if this cold-blooded murderer had been a saint of the olden time, about to finish the fight of faith by a glorious martyrdom, there could have been no fitter mode of conducting him to the stake.

"Vender was a German, only (we believe) 23 years of age, of fine appearance, and uncommon intelligence. Thrown upon the world without any moral instruction, he soon became a reckless desperado, and after having already served several years in the Penitentiary, he deliberately robbed and murdered an old lady whom he accidentally met, by knocking out her brains with a stone. Of course he pleaded insanity, but this plea proving abortive before the Jury, he made the experiment of affecting madness after his condemnation, in the hope of obtaining a respite from the Governor of the State. A few weeks before the time appointed for the execution, being informed that this trick would not succeed, he admitted the clergymen to his cell, and set about 'preparing for death.' As usual, he was soon converted; walked to the gallows with composure; exulted in the prospect of heaven; and was hanged in the odor of sanctity. His confession is an ingenious *ex parte* defense of his conduct, evidently untrue as to the terrible crime for which he died, and with as little evidence of remorse as it was possible to exhibit in an instrument intended to elicit sympathy."

"IN THE MOUNT OF THE LORD IT SHALL BE SEEN."

The Churchman, having asked some very pointed and significant questions, touching the benevolence and enterprise of American churchmen, relates a touching anecdote of Bishop Chase, which illustrates the promise that in moments of the most pressing exigency, relief shall come to the Christian in the discharge of his duty.

"Why was the first Bishop of Ohio, after having entered upon the work of founding a college in his diocese, with suitable provision for theological education, and he had called for help, almost in vain, from the churches in these United States, compelled to turn his attention elsewhere? Why was he obliged to cross the Atlantic, to solicit aid from the mother Church of England? Why, even since he entered upon a similar work, in the diocese of Illinois, has he been obliged to sow in tears and fears; filling the land with sad lamentations, because of his cruel destitution! He gave himself to the church, and to the cause of Christian education within the church, in his youth, and now in his old age, as he measures the few remaining steps to the grave, why must he still bewail his work unaccomplished, and his prayers unheeded by American churchmen?—What a stinging reproof was contained in a single incident, related by the Bishop in one of his late letters! The mail had arrived. His package of letters was brought to him. As he was wont, with mixed emotions of hope and fear, he began to open them and to read. Among the first, there was contained within it a bill for about $200, and payment was urged. Tears obscured the aged seer's eyes. The money was due; it ought to be paid; but the Bishop's purse was empty. One only hope remained; it rested upon the rock which often had supported his sinking spirit. 'The Lord reigneth.' He proceeded to open the remaining letters. One among them bears a foreign mark. It was from England. Being opened, it contained a draft for £50—enough to pay the present bill. The cry which brought that £50 from England, had been heard over the length and breadth of the American churches, but called forth no response.

REV. JOHN PIERCE, D. D.

The following excellent and deeply interesting account of this venerable divine, now no more present with us here on earth, is from the Boston Correspondent of the Christian Inquirer—whose very near relationship and long filial intimacy with the deceased, had given him an opportunity for knowing thoroughly his character, as he is able to describe it worthily and admirably. The friends of Dr. Pierce will everywhere thank him for the filial tribute he has paid.

The Rev. JOHN PIERCE, D. D., Senior Pastor of the First Church in Brookline, Mass., was removed from this world, on Friday 24th inst., at 11 1-2 A. M., having attained here the age of 76 years, 1 month, and 10 days.

Dr. Pierce was born in Dorchester, Mass., about four miles from Boston, July 14th, 1773. He was the oldest of ten children, six of whom still survive. His father, a shoemaker, and an honest, intelligent, religious man, died December 11th, 1833, aged 91 years, 2 months and 8 days. From earliest childhood, he cherished the desire to go to college and to become a minister—this desire being awakened, as he used to say, by hearing his parents, uncles and aunts, talk so incessantly of their brother, James Blake, a promising young clergyman, who died just after he began to preach. On leaving the school of the same maiden woman of whom his mother learned to read, he commenced the study of Latin, and in 1789 entered Harvard College. He took a high rank in his class, and at graduating (1793) delivered the second English oration—the first being assigned to Judge (Charles) Jackson, the eminent jurist, still living. His whole college expenses amounted to $296 06—of which he had credit as a beneficiary for $102 56.

On taking his second degree he pronounced the Latin valedictory oration. After quitting Cambridge, he was for two years assistant preceptor of the Academy in Leicester, Mass. He commenced (July, 1795) the study of theology, with Rev. Thaddeus Mason Harris, then recently settled in his native town; was "approved" by the "Boston Association," Feb. 22d, 1796, and preached for the first time at Dorchester, March 6th, 1796. Having preached in several places, and filled for nearly four months a tutorship in Harvard College, he received an unanimous invitation, which he accepted, to become the Pastor of the First Church in Brookline, Mass., as the successor of Rev. Joseph Jackson, and was ordained March 15th, 1797. Oct. 31st, 1798, he was married to Abigail Lowell, of Medway, one of his pupils at the Academy. She died, July 2d, 1800, leaving an infant son, who survived his mother only two years. Dr. Pierce was married again, May 6th, 1802, to Lucy Tappan, of Northampton, who is now left his widow, after an union of the utmost harmony and affection extending through forty-seven years. They have had ten children, all but one of whom—a son—are still living. Dr. Pierce was the sole pastor of his church for half a century; and the interesting "Jubilee" when he completed the fiftieth year from the day of his ordination—celebrated March 15th, 1847—will be remembered by the many whose privilege it was to be present and listen to the hale, hearty, and cheerful clergyman, showing in his seventy-fourth year the vigor of youth. For thirty-one years of his ministry, the First Church was the only church in Brookline, and he was pastor of the whole town. Dr. Pierce was for fifty-two years a member of the Massachusetts Convention of Congregational Ministers, and for ten years its scribe. For thirty years he belonged to the Massachusetts Charitable Society, and, of course, during the whole of his ministerial career, one of the "Boston Association," whose meetings he rarely missed. For thirty-three years he was Secretary to the Board of Overseers of Harvard College. For several years he was President of the Massachusetts Bible Society, and a faithful officer or active member of numerous other associations of a literary or philanthropic character. He served on the School Committee during his whole ministry. He was among the very earliest advocates of temperance, and to the last of his days of activity, known of all for the zeal and courage with which, in public and in private, he maintained, by speech and example, the doctrine of "total abstinence."

He officiated on various public occasions; and in January of the current year, he delivered the "election sermon," as it is called, before the Executive and the Legislature of the State. This discourse, with several other of his addresses, mostly statistical and historical, has been published.

Rev. Frederic N. Knapp was ordained as his colleague, Oct. 6th, 1847. But though thus relieved in a great measure from the care of his own pulpit, he continued to preach, with unabated strength, for many of his brethren, and to take part in various meetings, until the last spring.

PERSONAL APPEARANCE AND HABITS.

Dr. Pierce was a tall, large framed man, with a mild, open countenance, beaming with cheerfulness and benignity. His hair very early became almost white, and gave him an appearance of venerableness long before he numbered years sufficient to justify the epithet. He enjoyed in youth and manhood, notwithstanding in infancy he was a feeble child, almost uninterrupted health; he remarked to the writer, during his last sickness, "that for nearly forty years he had not known what it was to have a physical infirmity worth naming." During his long ministry, he was kept from his pulpit only thirteen Sundays. In the spring of 1805 he was seized with a rheumatic fever, which confined him several weeks; and it is a curious fact, that the celebrated Joseph Stevens Buckminster was ill at the same time, that both returned to their respective desks the same Lord's day, and preached from the same text, viz.: Psalm cxix. 71. It was his invariable habit to rise early: in the winter, for two hours or more before breakfast, to saw and split his own wood, and in the summer to work in his vegetable garden. He was a great walker; frequently on his exchanges going on foot, out and back, six or seven miles the same day, and without fatigue. He was "temperate in all things," invariably making his dinner, when at the most sumptuous and varied entertainment, from one dish, and that, usually, the plainest on the table. His beverage, for twenty years or more, was cold water, tea, and coffee. Simple in his tastes, and of the strictest integrity, Dr. Pierce was an economist; brought up a large family, and laid up a portion every year, of an income never large, and at the commencement of his ministry amounting only to $400, and sixteen cords of wood, per annum; though it must not be forgotten, that his people from time to time increased, until they more than doubled his stipend, and also showed their regard for their pastor, by generous gifts. With all his frugality, however, he had no "*love* of money," and there was nothing narrow about him; on the contrary, he was most liberal and hospitable. To show how little he cared for riches, we may state, that, with all his proper inquisitiveness, there was one question he never asked, viz.: what was a minister's salary! and with all the tenacity of his memory there was one fact it very seldom kept, viz: how much any preacher received for his services. On one occasion he was stript, by an unfortunate investment made for him, of almost all the property he possessed; but to appearance the loss did not disturb him for a moment, and it was months, we believe, before his nearest relations knew of it; showing that his heart was where his treasures were, and that these were not laid upon earth. He never was oppressed with debt, and from the time of his second marriage, if not before, had, on the first day of every year, a year's salary and a year's stock of wood on hand, to begin with. He purchased many books, subscribed for many periodicals, spread his simple table with abundance, and yet made both ends meet, and had something to spare. A faithful domestic, and a cooperating partner, however, must share with him the credit for economical management. He greatly loved music; was a fine singer himself, and enjoyed sacred tunes so much, that he would frequently, on exchanges, when he met with kindred tastes, spend the whole evening, after preaching all day, going through books of psalmody. Among the many attentions paid him during his illness, few gave him so much delight as the weekly visits to the parsonage, on Saturday evenings, of his beloved choir; "his sweet psalmists of Israel," as he called them. Dr. Pierce's

SCHOLARSHIP AND LITERARY ATTAINMENTS,

Were, for one who enjoyed no better early advantages, and belonged to the "Old School," more than respectable. He made no pretensions to learning; and yet he had quite a correct knowledge of the classics as studied in his day. He wrote with accuracy; and we doubt whether an instance of misspelling or wrong punctuation could be found in his numerous manuscript sermons. From boyhood he was fond of reading; and with the best didactic, historical and biographical literature of the times, he kept himself well acquainted. He loved to read aloud; and his family will long remember the many evenings, when his strong and manly voice gave them instruction or entertainment from some new book in that "dear old study," hung round with innumerable sweet memories of the past. His mind was a practical one—he had no taste for philosophical speculation; was wanting, perhaps, in depth of sentiment and imagination. But, if not an original thinker himself, he appreciated the best thoughts of others; and if he collected from abroad more ideas than he generated within, he generally knew how to select the truest, and best, and most useful. Indeed, we have sometimes thought that his reputation as a lover of facts, and his reverence for great writers who have become classic, together with the intense activity of his social nature, have concealed and so led to the underrating of his own talents and acquirements, which, as they were shown in good sense, sound and discriminating judgment of men and things, were by no means inferior or small. Of his preaching—paradoxical as it may sound—it may be safely said, had it been less scriptural or evangelical in phraseology—a characteristic which came from his implicit faith in and profound reverence for the Bible—it would have been found more original and thoughtful than some may imagine. We need not, however, dwell upon this point, for he was never ambitious of literary distinction; and certainly one of moral character so stainless, exhibiting a life of such uniform worthiness, can well spare the fame of the mere scholar, and wants not the praise of intellectual greatness as a claim of reverential respect. And that

MORAL AND RELIGIOUS CHARACTER,

Who could—who did observe and study it—so guileless, simple, pure, upright, consistent and humble, without giving it the silent homage of his heart! If any one might dare to cherish the hope of inheriting, through the Father's mercy, the promises in the Beatitudes, our departed friend might. He was a Christian, in his trustful faith, his sincere devotion, his endeavors to keep the commandments, if there ever was a Christian on earth. His domestic virtues made a happy home. His integrity and truthfulness there were none to call in question. He was a peacemaker. He was genial, hearty, affectionate, cheerful, almost always and everywhere.—He was thankful for his blessings, and resigned under all his trials, and overflowed with gratitude to heaven for his many years of happiness on earth—saying, as the shadows of the grave began to gather about him, "that he knew not how his life could have been better or pleasanter than a kind Providence had ordered it." His boyhood was free from rudeness, vulgarity, an profaneness. His college days were unstained by vice, and he graduated without having received the slightest censure. His youth was pure; his manhood above reproach; to the moral beauty, the Christian trust of his old age, who that saw him will not bear willing witness! We doubt if he ever had an enemy; and we are sure there are none who can stand by his grave without saying, "Here reposes the dust which was once, and through a long pilgrimage, the garment of an honest and religious man." He was highly favored, it is true, in his constitution, his temperament, his early training, and prosperous lot in life; but those who knew him intimately, know that not a little which seemed so natural and spontaneous in his goodness, was the work of principle, the results of self-discipline, watchfulness and prayer, and religious habits of soul. But our purpose is not eulogy, and we will simply add here, that for uniform punctuality, for systematic diligence, for sincere and earnest endeavors to do his duty in all relations, for fine domestic qualities, for faithful exercise to keep a conscience void of offence towards God and man, those who dwelt nearest to the subject of this notice, and who were best acquainted with whatever infirmities he may have had, will be the first to give him credit.

Dr. Pierce was accustomed to speak of himself as a

MATTER-OF-FACT MAN;

and as such he has been known, at least by everybody who lives near, or was a student in Harvard College. There was almost as much truth as wit in the remark of the late Judge Davis—when all other attempts to find out having failed, and Dr. Pierce could not tell the birth-place of a certain person, he said: "that it was no use to make further inquiries; for, if *the Doctor* did not know where the man was born, *he was not born anywhere.*"

The amount of dates and facts Dr. Pierce carried stored up in his memory and had ready for use whenever called for, was perfectly marvellous; and his knowledge, in this regard, was as accurate as it was extensive. To catch him in a mistake about the time of a minister's birth, settlement, or death—about the class to which a graduate of Harvard College belonged, if he once knew, was next to impossibility. The whole "Triennial" was in his head; and the personal history of most of the clergymen in his own neighborhood and of his own denomination, he knew almost as well as he knew his alphabet. Then his "Memoirs and Memorabilia," eighteen quarto volumes, in MS., of 600 pages each—his memoranda—his interleaved almanacs—his occasional discourses, falling, when heard, on the ear, a perfect hail-storm of facts, and bristling, when read, all over with figures; these, containing accounts of commencement, exhibitions, ordinations, "jubilees," dedications, genealogies, and hundreds of other matters, remain to show his industry, the innocent and useful ruling passion of his mind, and to be a treasury of information to those who shall come after him. Ah! how, as the business, matter-of-fact-man, in many societies, and on many occasions, he is yet to be missed! At the "Commencements" and "Anniversary weeks" to come, how long it will be before that active, vigorous form, that interested countenance, and those snowy hairs, will cease to be remembered and mentioned!

The main direction which our venerable friend's fondness for facts took, leads us naturally to advert to his love of

HARVARD COLLEGE.

Venerable Alma Mater—never dismissed a child from under her maternal wing, who cherished towards her greater filial affection and respect, than he did. He has told us that when a school-boy, he repeatedly walked from Boston to his home in Dorchester, through Cambridge and Roxbury, a distance of nearly or quite a dozen miles, merely that he might have the pleasure of looking at the College buildings! And this early regard for the University never grew cold. He attended sixty-three Commencements; in 1847, there were but twenty-one graduates alive who took their degrees when he was not present; and for fifty four successive years he "set the tune" of St. Martin's to the hymn sung at the Commencement dinner. He was always alive to the

face like a flint against every form of sectarian exclusiveness and bigotry, and was only intolerant towards those who ventured to judge any body of believers in Christ, and to deny them the Master's name. Towards some views—more or less prevalent in New England of late years—he might have failed a little in preserving that "charity which is not easily provoked;" but on the whole, his catholicism was a marked trait in his character, which, often severely tried, was seldom found wanting. He was an earnest, plain preacher; dealing generally with practical subjects, without seeking originality of thought, or being remarkable for any graces of rhetoric. Perhaps, as we have already hinted, had his quotations from Scripture been more sparing, his discourses would have gained in clearness and point. Alluding to this feature in his sermons, a friend remarked, lately, to us, that "Dr. Pierce certainly preached the Bible." But his style was that of former days; and few men have retained so much of their early acceptableness in the pulpit, owing to the impression he made upon his hearers of his own deep sincerity and unfeigned piety. You felt that he believed with his whole heart and soul everything he said, and was thoroughly in earnest. It was, however, by the daily beauty of his life as the faithful pastor, that Dr. Pierce won the confidence and affection of his people. He knew every man, woman and child in his parish—the date of their births, and of all the important events connected with their joys or their sorrows. No one was ever forgotten or overlooked. With the same hearty simplicity he visited the rich and the poor, the refined and the unlearned; and though there were wide diversities in the social condition of the members of his society, there were none to charge him with partiality, none to doubt his friendliness and ready sympathies. His social disposition led him to devote much time to visiting, and he went from house to house, as he did everything else, according to system. It is a difficult thing for a settled clergyman, advanced in life, especially if in vigorous health, to see, as soon as his parishioners and others may see it, that time and change have made it desirable that he should receive the assistance of youth, or retire, in a manner, from the active duties of his profession in the field of labor so long entirely his own. To do this must have been peculiarly trying in the case of Dr. Pierce, unconscious as he was of any infirmity—hardly knowing, indeed, that he was growing old, except as the numerical increase of his years testified to the fact. But in this matter—after a little natural reluctance and hesitation—he met the demands of duty most conscientiously, yielding up every personal consideration to promote the welfare of his parish. It was very fortunate for all parties that the society unanimously chose for his colleague the very individual upon whom, as he once told us, "without daring to express his feelings to any one, he had fixed his heart." "Fixed his heart," indeed the right phrase; for no fond father, it seems to us, could have cherished a stronger affection or a greater solicitude for the welfare and success of his own son, than did Dr. Pierce to the day of his departure, for his young associate; and it is but proper to say that this paternal regard has been returned with filial respect and devotion; so that the change in his relations to his church, to which our venerated friend looked forward with much anxiety, became, after it took place, only another joy added to the many blessings with which his days were crowned.

But—leaving further reminiscences to another time—we must bring this imperfect and hasty sketch to a close, and we cannot do it better than by a brief allusion to the

LAST DAYS

of the subject of it; a full description of which would be the most suggestive eulogy of his worth that could be written. It was on the 2d of March that his illness commenced with a sudden attack, which, for a few hours, threatened a fatal result. Relief, however, was obtained; but a gradual decay began, which, with intervals of apparent convalescence, finally closed his earthly career.

Those who know what pride Dr. Pierce seemed to take in his robust health, and how active were his habits, feared lest the trial of protracted disease and feebleness would prove to be almost too hard even for his patience. But he met this sudden change in his condition, as if to prepare for it had been the sole work of his life—as, indeed, in some sense it was, since now was brought forth the crowning ripeness of his Christian character. At once he set his "house in order"—arranging all his temporal affairs, so as to leave his thoughts free for better things. Until within a few weeks, he rode out almost every pleasant day: and up to his last hours, the unspeakable satisfaction of continuing his records and of seeing and enjoying the society of his friends, was permitted him. It might be said, without much exaggeration, that he held a daily "reception;" and some notion of the number of visitors who came to show their respect and affection, may be formed from the fact, that among them were *one hundred and twenty clergymen representing seven different denominations*. The scene in his "study," from morning till evening, was beautiful beyond expression.—Everybody from the merest child up to the venerable and devoted parishioner of four score years—from the humble woman who insisted upon bringing with her own hands the ice-cream she prepared each day for his use, up to men high in station, and higher still in their reputation for worth and wisdom—everybody remembered the good man and beloved pastor. Rare and fresh flowers loaded his table, and filled the silver vase presented to him by the ladies of the *Baptist* society, at his "jubilee;" all the delicacies of the season, and all manner of luxuries that it was thought might do him good, or please an appetite which disease had, for the first time, made capricious, were poured around him in profusion. Many were ready, at a moment's warning, to read to him or write for him, or to discharge any office of kindness. In one word, "wealth" never purchased, and power never won attentions, of all kinds, so devoted and loving, as were gladly rendered without stint, and in constant anticipation of his slightest wishes. Verily, he had his reward. The life-long expressions of his own genial and kindly nature—his own remembrance of all who needed his ministry—came flowing back, a rich harvest of reverent and affectionate service, to fill full with beauty and brightness the close of his days, and to consecrate, in the memory of multitudes, his humble parsonage, as a spot hallowed for months by the presence of unselfish and unwearied affection; and so it went on to the last. And how did he bear it all? Like a meek, lowly, humble Christian, with the simplicity and frankness of a child—with incessant and grateful wonder at the respect shown him—with the most entire submission to the Divine will—with a cheerful trust in God that took away all fear, and looked forward to the grave and eternity with the calm eye of assured religious hope.

Dr. Pierce failed very rapidly after his visit to the church mentioned in our last; but retained possession of his faculties and his consciousness until Thursday evening. At that time, in addition to the members of his family and one or two neighbors, his colleague and his devoted friend—Rev. Mr. Shailer, of the Baptist church in Brookline—whom he used playfully and affectionately to call his "oldest son," and with whom he enjoyed years of the most harmonious and confidential intercourse—were in attendance upon him. His last words were addressed to Mr. Shailer, in answer to the inquiry as to the manner in which he would be remembered in the evening prayer, and they expressed simply the feeling of entire and cheerful submission to the will of the Father. Reclining in his easy chair, he lingered until the next forenoon, when, with only one brief struggle, he fell asleep. *He died in the Lord, the death of the righteous. The end of that man was peace.*

Corrections in the above, 1st page 2d paragraph, for "Abigail Lowell" read "Abigail Lovell;" for "Massachusetts Charitable Society" read "Massachusetts Congregational Charitable Society."

We learn that the new church in Hanover Street will be re-opened for Divine worship on the 2d Sabbath (9th) of September.

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT. 8, 1849.

REPLY TO THE QUESTIONS OF THE INDEPENDENT.

To the two questions proposed by our correspondent "Ulmus," the Independent declines giving a direct or immediate reply, and states the reason in a closing sentence as follows:—

The *Christian Register* is hardly the journal which should take the initiative in asking questions in Theology; and the editor, whose name is before the public, will scarcely be deemed discourteous by those who have watched the course of that paper, if he declines to reply, except incidentally hereafter, to its anonymous correspondent.

We shall now, if possible, take away from our friends of that Journal the occasion of its unjust reproaches. It was, as we have said before, our intention to reply to the six questions it proposed. As soon as they appeared, we so expressed ourselves to some clerical friends in this quarter, who advised us not to touch them, but from whose judgment we dissented. The readers of the Register have been made acquainted with the circumstances under which we concluded to decline answering for the time, or in the form of direct reply. That circumstances may justify such a course, our friends of the Independent, who adopt the same, will be among the last to call in question.

When the questions were first proposed, we thought them of such magnitude as to demand the same "careful and thorough consideration" which the Independent of last week acknowledges that the questions of "Ulmus" deserve, and every body, whom we heard speak of the matter, thought the same. We wished to define and to defend. A brief statement of opinions, without the grounds of them, we supposed would contribute but little to the advancement of truth, which we desired to promote. But our friends of the Independent have made it a point to one of their articles, that the statement it wished from ourselves could be given in half a column. Had we thought a mere statement would have been sufficient, probably *this* particular occasion of unpleasant relations on the part of that Journal towards the Christian Register would have been avoided. If the discourtesy of the Independent, manifested in its taunt and sarcasm when we were slowly gaining from an almost entire prostration by overmuch toil, and by sudden illness which confined us to the house for nearly a month, has been permitted to throw us into an apparent false position for a season, it is not too late to return. The remark of the Independent in a previous paper, made in connection with its report of the services of Rev. Mr. Peabody, of Portsmouth, that it was "important to come to a better understanding both *of* Unitarians and *with* them," induces us to think it possible we may have misunderstood its motives and spirit. It has certainly greatly misunderstood and misrepresented our own.

We come now to the questions—which we must dispatch, though we do it unwillingly, in the brief form of statement, which the Independent has said was all it desired.

"Will the *Register* tell us—

1. What exactly is the "death" of which it speaks, as the penalty of the Divine Law? Is it physical only, or also spiritual? and if spiritual, what are its elements, and what its duration? It is implied by the *Register* that it is something diverse from and additional to that detriment and pain which are the natural fruits of wrong doing. Yet the word itself, as unexplained, is clearly susceptible of various meanings, and it is of importance that we understand what precisely is the fact which it represents, as used in this connection among Unitarians.

2. What is the precise requirement of the Law which God has thus ordained for man, and to which He has affixed this death as the Penalty?

3. Is there *any* GROUND revealed for the remission of this Penalty? Its OCCASION is stated to be the repentance of the sinner. But is there any ground for that remission, objective to God? or does He give it in the exercise simply of His sovereign prerogative?

4. How long in general is a person supposed to be in a state of "innocency," and at what period in life does the Unitarian System recognize him as having commenced his course of transgression? We do not ask, of course, for a precise *punctum temporis*, that shall be universally a transition point. But what is the usual extent of the "childhood" of which the *Register* speaks?

5. What is the nature and the extent of the "pre-eminence" of Christ? The word is indefinite. Do our friends of the *Register*, and those whose system they expound, suppose Christ to have been a man remarkably endowed, and supernaturally commissioned; or an angel; or a Being of a rank higher than the angelic? *As what*, precisely, do they think of Him when they bring Him before their minds, and how far do they render Him reverence and homage?

6. What is believed among Unitarians in respect to the Inspiration of the Scriptures?"

1. The death penalty of sin, we believe, is *spiritual*. We did *not* mean to "imply that it is something diverse from, and additional to that detriment and pain which are the natural fruits of wrong doing." If the death of the body be included in the declaration for instance of St. Paul in Romans x: 12, we hold with Professor Stuart that it was not the essential and prominent meaning of the apostle. (See Stuart's Commentary in loco, and Excursus III.) The elements of this death viewed as penalty, and under the form presented in St. James epistle—that desire, spontaneously moved by the presence of an object, brings forth sin, and sin, when it is finished, bringeth forth death—are of course spiritual and consist of agony of spirit, loss of spiritual good. The *state of the affections*, which become alienated from God and averse from holiness, is itself the direst penalty of the voluntary commission of the first sin, and the succeeding sins, which have produced that *state*. Regarding sin as the transgression of the law, the *state* of the affections it produces, is also properly its penalty—and it is dreadful. In regard to the "duration" of the penalty, whether that *state*, or the sorrow, or loss of spiritual good, it will last until the soul shall avail itself of the helps to redemption afforded in the gospel of our Lord Jesus Christ.

2. The requirement of the Law is, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. It is righteousness of heart and life.

3. God does *not* remit the penalty in the exercise simply of His sovereign prerogative understood Calvinistically. His true sovereignty, consisting however, as we ourselves believe it does, in his establishing great principles from which he will not and cannot depart to save a world, we should have but little objection to saying that he remits the penalty in the exercise simply of his sovereign prerogative. But the great principle revealed is repentance. Whenever the soul shall repent and become holy, it must of necessity attain to the happiness and peace of holiness. Holiness and peace are inseparable. We might go further back still, and say truly, that it is God's MERCY, which is the ground of the remission of the penalty. That mercy is exercised in making repentance practicable through the motives and aids supplied by the gospel. We do *not* believe that *vicarious atonement* is the objective ground of the remission of sin; but that the sufferings and life and teachings of Christ supply the objective forms, (we mean the features in the character of Christ, and facts in the dealings of God, etc.) which the mind viewing, with the Spirit of truth, or, which is the same thing, the spirit of God—the Holy Spirit cooperating, we are changed into the same moral image; we repent and turn to God. The love of Christ—the love of the Father—constrains to the return of love for love, and overcomes the aversion of man, and secures obedience in a new life.

4. The "state of innocency" extends until childhood understands good and evil, and departs from the good and chooses the evil. How long that is we do not know; and we presume the Independent will not be able to give a more definite answer.

5. The views of Unitarians are quite diverse on this point. Classes exist that maintain each of the forms of pre-eminence which the Independent specifies. The editor of the Christian Register inclines to believe the pre-existence of Christ before he appeared on earth—though he concedes that several declarations of Jesus, not to speak of what St. Paul has affirmed, which seem to teach the pre-existence, are without violence susceptible of another interpretation. But we think with Channing, and we suppose it to be the prevailing feeling of most who believe Christ's pre-existence, that questions pertaining to the *rank* of Christ in the creation are unimportant compared with the glory of his moral character, and the work of the redemption of mankind. Unitarians regard him as the first born of all the sons of God in every moral endowment, and in excellence of character. They bring him before their minds as the brightness of the Father's glory, and the express image of his person. They render him corresponding reverence and homage—homage only second to the supreme worship they pay to his Father and our Father—his God and our God—the homage alluded to by St. Paul in his epistle to the Philippians, that every knee in heaven and earth should bow to Jesus, and every tongue confess that he is Lord, to the glory of God the Father.

6. On this subject we adopt, in conclusion, the language of Rev. Dr. Walker in the Christian Examiner for the present month, and would refer also to what our correspondent says of the same, in this week's paper, in a notice of Dr. Walker's article. Says Dr. W.—

There are also several unsettled fundamental questions belonging peculiarly to revealed religion, which it is the office of philosophy to take up and discuss. One of these respects the true theory of inspiration; meaning thereby the way in which the human mind is made the channel of a special revelation of divine truth. And here we confess to some perplexity, not merely in making out the true theory, but still more in making out what the common theory really is, as held by Unitarians, and by rational and enlightened Christians generally. The doctrine of verbal and plenary inspiration would seem to be plain enough; though even here we are not without some misgivings, inasmuch as we have never met with a single respectable writer professing this doctrine who adhered consistently to the only obvious sense which the words will bear. Again, we think we can understand that view of inspiration which makes it to be nothing but native genius, excited and directed by nothing but natural agencies,—that is to say, no inspiration at all. But of the generally received theories falling between these extremes, there is not one, as it seems to us, which admits of much precision or consistency, either in statement or application, which does not allow in one what it condemns in another, leaving it for common sense to decide, after all, what shall be received as divine, without deciding whose common sense it shall be; nay, more, there is not one, we suspect, which is entirely satisfactory to those who hold it. The whole question, as much, perhaps, as any other, calls for new and thorough elucidation; and this we say after having read Mr. Morell's chapter on the subject.

CHRISTIAN EXAMINER FOR SEPTEMBER.

We resume our notice of this excellent number of the Christian Examiner.

Article II, is a short but pleasant notice by Rev. E. Peabody, of "Hymns for the Sanctuary," taken up mostly with a just eulogium on Watts.

Article III, by Rev E. B. Hall, on "Responsibility for Opinion," is the Address given before the Alumni of the Divinity School, and as a printed article, quite sustains the reputation it gained when delivered. It is an able discourse, and contains many very important suggestions. Man is responsible for his opinions so far as he has anything to do in forming them, and that he has something to do we infer from the general admission, if not "universal consciousness and conviction;" from the power of opinion and the conscious sense of it; from God's declaration, especially as shown in his dealings with the Jews; and from our use of language. What do we mean by *candor* in forming and retaining opinions, if we have nothing to do in the matter, and are only passive?

This branch of the subject is followed by some excellent remarks "on the responsibility of publishing opinions," which cannot be too often or too forcibly urged. The writer would have the largest liberty allowed; but then in consequence of this liberty, authors should be more scrupulously a law unto themselves. "We hope," it is said, "men are out-growing so mean a virtue as tolerance, whose very idea is an assumption. When we feel called to tolerate a man's lungs in breathing, we may speak of tolerating the course of his thoughts in thinking." The comparison here is a fortunate one, and we accept it as an expressive illustration. So long as a man breathes for himself alone, we have nothing to do with the matter. But if he choose to pollute his breath by pestilent modes of living, and then insist on breathing in our faces, we may begin to think of "tolerating the action of his lungs in breathing." There are many other ways of breathing, in unpleasant sounds and unseemly words—so that tolerance even here is not after all so easy a thing as might seem.

Article IV, by Rev. A. P. Peabody, is a metaphysical inquiry into the uses of evil, physical and moral. It is transparent in expression, bold in its speculations, and felicitous in its illustrations, even when they have not, and do not pretend to have, the force of logical argument. The article cannot well be condensed, and we would commend it entire to such as are interested in this kind of inquiry. The writer goes far, and has the sagacity to know when he can reach no farther. There are very striking suggestions thrown out by the way. We copy one. "In these six thousand years, human research has not unmasked a single seeming good in the system of external nature, and proved it an evil; while it has been perpetually unmasking seeming evils, and transfering them to the catalogue of good. Is there not, then, ample reason to suppose that higher orders of being look on those portions of the system, which still seem to us only evil, as parts of the economy of love?"

A few expressions sound harshly to us, as the following: "Wrong-doing is suicidal in its very nature, and *Omnipotence itself can no more render it harmless than it can make two and two five.*" This is said even when the wrong-doer is ignorant of what he is doing. We are a little disturbed by such an off-hand way of stating what Omnipotence can or cannot do. Besides, in this case, we do not think the expression true. Omnipotence *can* for aught that we know, render any act of ours harmless—can utterly obliterate from the mind all memory and consciousness of the act, and with them all the influences which it otherwise might have upon us. Whether this *will* be done is another thing; but that it *can* be done is certain.

Since our last notice of the Examiner we have re-read Dr. Walker's very able article, which deserves to be carefully studied by all who would understand, in their profound philosophical relations, the great questions which the age is suggesting, and which the master minds of the age have been striving to answer. In Dr. Walker's view of the subject we seem to be thrown back into the elements and first principles of religious inquiry. We have nothing beyond our purely subjective ideas, yet established on a philosophical basis. No one has bridged over the gulf between the impressions in the mind and the objects, if objects there be, by which those impressions are made. No philosophy has yet been able to establish logically the existence of any thing beyond ourselves. But do we need here a logical ground of belief? Is not the belief in objective realities as spontaneous and irresistible as the belief in those mental impressions which are directly matters of consciousness? Whether external objects are, as Morell supposes, directly acting upon the mind so that the mind is immediately cognizant of them, or whether the mind comes to its knowledge of them through some medium of communication, the conviction, in either case, is spontaneous and irresistible.—Can we go behind this conviction, and in its practical influences upon our minds, either weaken or strengthen it? The subject, we know, is one which lies at the foundation of all philosophy. So far as relates to matter we have no fear of consequences. No subtile speculations or doubts can practically shake our faith in the connection between us and the outward universe. And so long as our philosophical writers admit that we have the same grounds for belief in objective spiritual realities that we have in material things, all will go well. But if, without keeping this fact constantly in view, they attempt to lead common inquirers through the attenuated atmosphere of speculation upon the grounds of our spiritual or religious faith, we see no security against a wide-spread and fatal skepticism. It is taking up Hume's end of the argument instead of beginning with Berkley's, where the common sense of the reader saves him from being misled by speculations however subtile and ingenious. We are glad to have these transcendental inquiries into the fundamental grounds of belief, carried out, just as we are glad to have physiologists endeavor, by searching, to find out the principle of life in the body; but we hope still to live and still to believe, whatever conclusions on those subjects may be formed.—Belief like our physical life, is, in its immediate functions, quite independent of all such inquiries. We must believe in something, whether philosophy sanctions our belief or not, and so long as our religious belief is shaken by no other philosophical doubts than those which affect our belief in the existence of matter, we shall not trouble ourselves about the effect on common-sense minds. The philosophy which begins by attempting to unsettle our faith in the outward universe, will probably leave us in a safe place.

At the same time we look with very great interest to the discussion of the momentous questions propounded in the article before us, though in all such matters we have less confidence than we once had in the results of a metaphysical analysis, or in logical definitions. The vital principles, in matter and spirit, escape from the most subtile analysis. Thought and life—who will define or expound them to us? But who does not believe in them and know something of their operations? So miracle and inspiration leap through every coil of words that we can fasten around them, but we believe in them nevertheless and recognise their operations.

May we not hope in some future number of the Examiner for a constructive article on the grounds of a religious faith from the same strong hand that has favored us with this? M. H. J.

SHIBBOLETH AND SIBBOLETH.

No book records more wicked atrocities than the Bible, God's holy book. But this is no argument against, but one for it. It shows it to be a faithful and impartial history, shrinking from no truth however repulsive, and however disgraceful to the country of the relaters.

Among these atrocious transactions recorded stands conspicuous that event from which our proverbial expression shibboleth, the shibboleths of party originated; an expression in common use but not always understood. The atrocity in which it acquired notoriety need excite no very disgustful astonishment, for history is full of such, and even the history of the Church. And yet religion should not have the discredit of originating the term. The shibboleths of bigotry are not confined to churches, as seems sometimes thought. The occurrence was no part of ecclesiastical history. The expression was no theological technicality. Political rancor, civil dissention, gave rise to it and have introduced it into all languages in which the Bible is read.

The Ephraimites seem to have been a haughty and quarrelsome people, and envious of the fame of the great national leaders of other tribes, even though acquired by exploits that were for the common advantage of all the nation. Jephthah returning victorious over the enemy, they quarreled with him on the pretence of his not having consulted them particularly in the war. They gathered themselves together and went northward and said unto Jephthah, wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee! We will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, (or exposed his life to the utmost hazard, for he had but a small part of the people of Israel with him to fight with their powerful oppression,) and passed over against the children of Ammon; and the Lord delivered them into my hand. Wherefore then are ye come up unto me this day to fight against me? Then Jephthah gathered together all the men of Gilead and fought with Ephraim. And the men of Gilead smote Ephraim, because they said, ye Gileadites are fugitives, or runaways of Ephraim among the Ephraimites and among the Manassites. And they toook the passages or fords of Jordan before the Ephraimites. And it was so, that when those Ephraimites that were escaped said, let me go over, the men of Gilead said unto each, art thou an Ephraimite? If he said nay, then said they unto him, say now shibboleth. And he could not, but said sibboleth; for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

Shibboleth, meaning stream, was a word convenient for the purposes of the conquerors, as they put the fugitives to the test of pronouncing some such sentence as, let me pass over the stream or river. The difference of pronunciation betrayed them, though the two states were but a short distance apart. As even twelve hundred years afterwards we find the people of Jerusalem and those of Galilee, though speaking the same tongue, yet could be distinguished by their pronunciation. For in the porch of the high priest's palace, after the seizure of Jesus, the servants came and said to Peter, surely thou also are one of his followers, for thy speech betrayeth thee. And so it is to this day with the different provinces of the same kingdoms in the old world. The illiterate can hardly understand one another when they meet from a few miles apart. No where else in the world is a language spoken so widely and uniformly as on this continent; and it confers moral as well as secular advantages, and imposes moral duties. There are minute differences of pronunciation and of phraseology, but we may travel thousands of miles without using a foreign tongue; while a thousand miles of Europe in a straight line may require half a dozen changes of language. Even these minute differences among us will wear out too probably with the daily increasing intercourse. While they last let us not make them, like the Gileadites, tests of friendship or enmity. Alas, that human nature is so prone to make parties even of words, and blow the flame of discord with the breath of sounds! These Ephraimites could not say Shibboleth, consequently they were put to the sword, above two thousand, in cold blood. There was the difference of one letter in their pronunciation, that ensured their death. It seemed quite reason enough.

So it was with the massacre known as the Sicilian Vespers in the year 1282, when the Sicilians at the tolling of the bell for vespers on Easter Monday, flew to arms and murdered all the French they could find in the island. The pronunciation of a single word was the test, and life or death was balanced on the utterance of the name of Cicero, the Italians calling this *Chichero*, the poor French being unable to make any thing of it but *Shishero*, when they imitate the Italian pronunciation.

These are not singular cases. National and provincial jealousies have lived upon much less substantial food than a difference of speech. Man hates his brother man very easily where the Gospel has not rewritten the heathen code of patriotism. With truth has it been said, that all history has to be written over in a Christian spirit. For all history now not only shows enmity to be the rule and love the exception in the relations between countries, but assumes that it must be so, and it is right enough that it should be. In ancient times the same word meant a stranger and an enemy. And the great philosopher of antiquity, Aristotle, taught as a self-evident axiom, that "barbarians," that is, (as he and his Greek countrymen always understood it,) men of all nations but his own, ought to be made slaves of; there was a natural and inherent propriety in the arrangement, as much so as in making Africans perform the unrequited toil of our southern plantations. Did they not speak another tongue? That was reason enough at once for stripping them of the rights of men. They could not frame to speak aright Shibboleth with the philosopher. No more was wanted to make sparing their lives and only dooming them to lifelong oppression seem a favor granted. Why should not a different language be as sound and philosophical a plea for oppression as a different color? We know this latter is held to be quite sufficient ground in nature and reason by thousands in our land, calling themselves philosophers, statesmen and Christians.

It were happy for nations if they always had as good an excuse for punishing a mispronunciation as these Gileadites had; for they were the attacked party, and the Ephraimites deserved some punishment for their pride and insolence and envious reviling of a public benefactor, and their unprovoked aggression on his people. History too often exhibits nations punishing one another when mispronunciation of one tongue, or which is the same thing, the correct speaking of another, was the only offence. Has not patriotism been too long held to imply jealous dislike of other nations? Nay in the same nation, under one government, is not the title patriot reserved exclusively for those who can frame to pronounce with bitter partisans precisely their party and political shibboleths? A good citizen is one who hates with us, be he for or against the government. Art thou an Ephraimite? we ask; utter now my creed. Whether he repeat it conscientiously or mercenarily, there will not be much question about that. And even in the same party little allowance is made for honest dissent on subordinate points in dispute. One letter of the word mispronounced condemns. Sibboleth will not do. Be Jew, and also be Gileadite, or perish. "Under which king, Bezonian? speak or die." Under which political leader among the factions? choose rightly or lose your office! H. G. E.

"UNITARIANS AND UNIVERSALISTS."

MY DEAR SIR:—Your paper of this day's date has come under my observation this evening, and I cannot answer it to my conscience to refrain from sending a few remarks for your columns, on an article in it headed as above, and signed "W," purporting to have been written from Gloucester. And as you say you inserted that *simply that the writer might be heard as he desired*, I presume you will, in this case, as cheerfully accommodate the desire of as sincere a friend to you, and to truth and justice.

Your correspondent, in describing the difference between two portions of the Universalist denomination, after speaking of one class as believing that the effects of sin are bounded to this world, describes the differences of the other class in the following words:—They believe in the soul's strict accountability to its Maker, that it must appear before the judgment seat of Christ, to give an account of the deeds done in the body:—that without holiness no man can see the Lord; that whatsoever a man soweth that shall he also reap," he that soweth to the flesh shall of the flesh reap corruption, he that soweth to the spirit shall of the spirit reap life everlasting,"—that only the pure in heart shall see God." Cherishing these doctrines as the truth of God"—&c., &c.

Now, Mr. Editor, I can assure you and your correspondent, that my acquaintance with the Universalist denomination is as extensive as his can in any probability have been, and I have never yet known a Universalist who did not decidedly hold all these principles, nor a Universalist clergyman who did not devoutly and earnestly preach them.

Again, your correspondent speaks of the existence of "incongruous and discordant elements and differences" in the Universalist denomination, and says, "If the right measures are adopted, and a wise and judicious course pursued by those who are generally recognized as the organs of the denomination, then may these differences be settled, and harmony and good feelings prevail; but if the opposite course is followed, and the spirit of denunciation still pursued, nothing can prevent an open division."—There is not a shadow of a fact existing in the Universalist body like that alleged by your correspondent. There is hardly a preacher of the order in New England, or in the United States, that we do not often take by the hand, of whom we have not fair information. I have also been extensively in the habit of attending the Conventions and Associations in New England, and the General Conventions of the United States. I also read all the periodicals and books and published in the Order. And I assure you and your readers, that there is no such discord, no internal volcanic fire struggling for explosion on account of difference of sentiments, no denunciation of one part, or the sentiment of one part by another. There is no such thing, nor a shade of a shadow of it. I challenge your correspondent, and all men, to produce a case in support of his allegation.

There is no disagreement in *principle* amongst Universalists. All believe in the strict accountability of men to God, and the indispensable necessity of holiness to happiness. They dwell much and earnestly on the inseparable connexion which the law of God has established between sin and misery, and virtue and blessedness.—They labor assiduously to bring men to view and shun vice as the greatest evil, and to pursue virtue as the highest good. There are none who confine all the consequences of sin to the present world, and there are but few who *deny* that its consequences may extend into the future state, in the form of limited disciplinary punishment. Generally those who do not believe and preach such future punishment are circumstanced somewhat on this point as most Unitarians are on the question of Universal salvation. They do not find it revealed, and therefore do not preach it. Others think it is sufficiently intimated in the Scriptures, to aid their reasoning from known principles in the moral kingdom, to its adoption. But there is no discord, no alienation here. There is no more disturbance of harmony in the Universalist body in relation to this question, than there is among Unitarians, in relation to the pre-existence of Christ, or Universal salvation. But who are more popular with the Universalist denomination, than those among them who believe in the extent of evil consequences of sin into the future world?

Speaking of this portion of the Universalist clergy, your correspondent says, "But in the denominational press their writings are rarely seen, and their voice in the councils of the sect is seldom heard." Of the class referred to are Rev. Messrs. Dolphus Skinner, J. M. Austin, H. Ballou 2d, D. D., O. A. Skinner, and E. H. Chapin. Among these are veteran editors, writers for our periodicals, and publishers of books and pamphlets. And at our Conventions and Associations they are among our most respected counsellors, and are always called upon to preach and are most deservedly popular.

Your correspondent speaks of this class as being *unheard and unrepresented*, from their want of organs for their communications and sentiments. I have just remarked that they comprise veteran editors, and familiar correspondents of our denominational periodicals and journals; and even he, your friend "W," would have found, and will find the columns of the denominational papers open to him for any respectful and respectable communication.

And now, Mr. Editor, as I am one of those who rejoice in the good fellowship which seems to have been growing between the Universalist and Unitarian denominations, tending to their mutual improvement, and the general advancement of Christian knowledge, I regret to see unkind and determined misrepresentations, of Universalists employed by your correspondents, commended by you with the remark that the *articles speak for themselves*. These misrepresentations will never impress the Universalists with the idea of a brotherly good will on your part, but will throw them still farther from you.

Pardon, Dear sir, my freedom, and believe me, that I write for the sake of justice to the misrepresented, and to your readers also, to disabuse them of their mis-information.

Yours truly,
S. CONN.

Norway, Me. August 25th, 1849.

SUNDAY SCHOOLS—NO. VII.

MR. EDITOR:—An important agent connected with the Sunday School, is its Library. Few Schools are without one, and, under proper restrictions, it becomes a most valuable auxiliary. The first step in regard to it, is the selection of the books; and on this depends its whole utility. It is a delicate and difficult task; a task requiring patience, judgement, taste, quickness of perception, and much leisure;—qualities so rarely united in an individual, that there are few of these libraries which are *all* that would be desired, although it is gratifying to remark, that their general character is improving, from the fact that very competent persons have been, and still are, employed in many places, to read the books before they are placed on the shelves for general distribution. I have recently heard of two libraries, which have been expurgated of many volumes, found on careful examination to be unsuitable for the children's perusal, and two, containing several hundred volumes each, which had been read entirely through, by the clergyman in one case, and by some proper persons in the other, before they were put into the hands of the pupils. And doubtless there are many similar instances in other Sunday Schools.

The library should contain a liberal variety; not confined to *exclusively religious* books,—although it should be well supplied with such as would strengthen Christian faith, cultivate a love and reverence for God and sacred things, excite a spirit of gratitude for all the mercies we constantly receive, restrain us from wrong-doing, and arm us against temptation—but should include no book on morals, whose tendency, tone, or principles inculcate anything not pure, honest, generous, benevolent, magnanimous, or promotive of the welfare of individuals or of society. None on Natural History, whose chief object is not to lead the mind of the reader from the wonders of the physical world, to the greater wonder, Him who formed them all. None in Biography, whose heroes were not rather examples of well-doing—benefactors to their fellow-men—than persons principally famous for their power, or for the revolutions they produced in the world, and the blood they caused to flow—unless (as in the cases of Cain and Herod,) the consequences of their evil deed, are so presented as to deter from, rather than invite to crime. None on Civil History, whose sequel does not show the inevitable consequences of profligacy, corruption, irreligion, and other national sins, to be ruin to governments as well as to individuals.

The *style* should in all cases be chaste. It is inexcusable to admit into a library, a book, however worthy its object, whose style would lead the young reader to the use of equivocal language, or vitiate a taste perhaps already partially formed on correct models. Whatever therefore be the subject of the book, let its tendency be to train the reader to the most appropriate style our language admits of; that, while he is gaining valuable ideas in religion, morals, or other useful knowledge, he may also become familiar with the most finished and approved vehicle of thought;—remembering that no *subject*, however elevated, can consecrate low or inappropriate language, bad syntax, clumsy sentences, or irrelevant figures of speech.

The reading of well selected poetry should be encouraged; and, of course, may find a place in the Sabbath School Library. But then *it must* be *poetry in fact* and not in name alone. Good poetry aids in elevating the mind, in purifying the thoughts, refining the taste, and enlarging the fancy. If the memory is stored with suitable selections from some of the best English poets, the individual will have continually within him a prolific source of innocent and rational enjoyment, for both the spring and the autumn of life. And not only a source of enjoyment, but a means of contributing to the entertainment and improvement of others.

The library need not be large. A hundred volumes of decidedly good books will benefit the pupils more than five hundred taken at random, or as they are sometimes found, collected for the use of the young. The truth is we all read too many books. We should *know* more, if we confined our reading to a smaller number. A book that is worth reading for improvement once, ought to be re-read; and there are many books which should be perused so often as to become perfectly familiar to the mind.

It will be found by observation, that persons who are fond of reading, that have access to a small number of good books, are much more intelligent than those who read every thing, and digest nothing. And the lack of digestion follows this *mental cramming* as certainly as it does a familiar process with food in the stomach.

Every person who reads four hours, should give at least one hour to digesting or reflecting upon what he has been reading. By turning over in his own mind the story, the argument, the deduction, he reproduces the results of the author's labors, and is thus able to store them up for future use.

To *run* through books merely for the sake of saying we have read them, is a waste of precious time, and a perversion of the noble faculty bestowed on man alone.

G. F. T.

KNEELING IN PRAYER.

He "kneeled down, and prayed."

The Hindoo kneels before his God;
The Persic bends before the flame:
Each in his posture doth express
His reverence for his idol's name.
Though blind and dark their worship be,
'Tis marked with deep humility.

The Serf, beneath his master's eye,
The Subject at his prince's feet,
The Catholic before his shrine,
All *kneel* with reverence complete.—
And mortal man and shapeless stone,
Take homage due to God alone.

At midnight in the gloomy shade,
That hovered round Gethsemane,
Christ knelt!—the chosen Son of God!
He knelt when in his agony.
If e'en the *Son* would bend the knee
Before the *Father*, should not we?

But let vile man bend e'er so low,
And bow his head to meet the dust—
Unless he worships in his heart,
With holy awe and cheerful trust,
His is a weak and wingless prayer,
Which cannot rise to Eden's air.

West Cambridge. L. C. W.

PRAYER, WHAT IS IT?

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast."

The above beautiful lines, by Montgomery, fully answer our question; for what Christian does not sincerely desire to commune with his Maker; in the morning seeking for that guidance during the day which none but God can give; praising him for his care during the night, when sleep, like its brother death, renders man unconscious, and whole tribes of angels hover around his pillow; and when at eve he returns to his family, is it not his dearest wish to gather together that family, and at the altar of his Creator, to offer up the sacrifices of a broken heart and contrite spirit? Or when surrounded with works of Nature, does he not look to Nature's God in *silent* meditation, so many beauties commanding *silence*? Is not prayer also the motion of a hidden fire, of something that trembles in the breast? The active, energetic Christian can testify to the truth of this, as he with a heart swelling with gratitude, approaches the throne of mercy; all who truly feel grateful for favors given, show by their fervent thanks, the *trembling in the breast*. C.

HALL JACKSON HOW, ESQ.

Mr. How died at his residence in South Boston, on the 17th of August, at the age of fifty-eight years. He was a native of Rochester, New Hampshire. At the age of sixteen years, by the death of his revered father, Dr. James How, an eminent physician of that place, he was left with the care of the family, and the management of their little patrimony.

Thus early were his energies called into exercise; and he shewed an industry and power of application, and a spirit of enterprise, peculiarly suited to mercantile pursuits.

On arriving at manhood, therefore, with no other capital than the resources of his own mind, he commenced business in the country, on

a small scale; and enlarging it with the increase of his means, after a few years he removed to Boston. By his experience and observation, he had acquired a quickness of perception and of judgment,—an insight almost intuitive into the laws of trade, which soon gave him a prominent rank among the merchants of Boston. And by his promptness and integrity, and his frank and conciliating manners, he secured their confidence and esteem.

In the quiet walks of social and domestic life, Mr. How was still more distinguished.

He was a man of kind and generous affections, and of most delicate and refined sensibilities; public-spirited and charitable:—secretly scattering abroad his bounty to make glad many desolate hearts.

Of his domestic character, it would be difficult to speak in terms too strong. As a son, a brother, a husband, and a parent, no man could be more justly beloved by those to whom he sustained those relations.

Exemplary and faithful in all his ways before his household, he ever exercised a firm, unyielding restraint; yet with so much wisdom and gentleness, that it was seldom felt to be a restraint. His paternal care extended to his domestics, of whom he was ever the counsellor and friend.

In the concerns of religion, Mr. How was independent and catholic. After he came to Boston, he sought for a permanent place of worship among the different denominations, and at last settled down at the Old North, then under the ministry of the Rev. Henry Ware, Jr., and joined the communion of that Church. And he always spoke with grateful satisfaction of the influences of the stated ministrations, there, upon his heart and life.

It may seem a sacrilege almost, to approach the dying scene, even to show the power of religion there. Twenty-nine years he had sustained the domestic relation,—had been blessed with eleven children,—most of them—all of them, in years capable of realizing the importance of that scene; and the angel of death had never yet been permitted to enter there. Earthly ties, affections and hopes could not be stronger than theirs. Death could not be welcome there. Still, no fear of death was there. But fervent ejaculations of praise to God were there, amidst the anguish of a most painful disease. The voice of calm resignation to the divine will was there; and the voice of an unfaltering trust in the Saviour was there. Nor did the voice of conjugal affection, or of parental solicitude cease to counsel and entreat, till hushed by the icy finger of death.

But the influences of that scene, to those privileged to be there, ceased not with that voice. They will result in precious consolations,—in calm, resigned, filial trust in God. They will give a new direction and a higher tone to the thoughts and affections of that heart-stricken circle. The remembrances of that hour will be enduring memorials for good through life. They will spring up and expand, and bring forth fruits unto everlasting life. L. C.

Boston, Sept. 1, 1849.

NEW PUBLICATIONS.

The Amethyst; or Poetical Gems. A Book for all Seasons. Edited by Miss M. P. Janes. Boston: James French, 1849.—pp. 128.

This is another of the miniature volumes which Mr. French gets up in so beautiful a form. It is the editor's design to combine Christian with ornamental poetry.

The Plenary Inspiration of the Old and New Testaments. By David Dyer, Pastor of the Village Church, Dorchester. With an Introduction: by Rev. R. S. Storrs, D.D. Boston: Tappan, Whitmore and Mason. 1849. pp. 69.

Mr. Dyer argues for a "special divine influence," which extended not only to the facts, precepts, and doctrines presented, but to the language used. He quotes with approbation a remark of another, that "we must either admit these writings to be the inspired word of God, and free from imperfection and mistakes, or consider them as mere impositions." The treatise is a respectable statement on that side of the question, though not particularly forcible in argument. Of course we dissent from him, and have with us a considerable portion of the Orthodox body. Dr. Woods is quoted as saying, "The particular decision which is adopted on this question will have a direct and sensible influence upon the degree of reverence for the Holy Scriptures." We reply, no! Some of the most irreverent men in treating the Scriptures we ever knew, maintained plenary verbal inspiration. Reverence for the Bible depends on the degree in which the mind is imbued with the great truths it contains.

The Introduction has the characteristic vigor and faults of the writer's style.

The Stars and the Earth; or, Thoughts upon Space, Time, and Eternity. From the English Edition. Boston: Wm. Crosby and H. P. Nichols. 1849. pp. 88.

No other book within our knowledge has ever before presented so clear illustrations of the ideas of Time, Space, and Eternity, and of the Divine Omniscience. It is thoroughly original in conception, beautiful, poetic, grand and yet simple.

The main thought is this—Light, traveling at the rate of about 213,000 miles a second, reaches us from the sun in eight minutes; from Jupiter in 52 minutes; from a star of the first magnitude, as *Vega* in *Lyra*, in 12 years; from a star of the twelfth magnitude, in a period so long as 4000 years. We see then the sun as it was eight minutes ago, Vega as it was 12 years ago, and a star of the 12th magnitude as it was 4000 years ago. Now suppose the disembodied spirit to be able to pass from our world quicker than light, quick as thought, and take its stand in the star of the 12th magnitude—it might see the earth with all its people as they were 4000 years ago, and passing at will towards the earth might see its whole history from that time to the present. Or shooting down quick, it could realize that a thousand years are as a day. Going further off than the star of the 12th magnitude, it might see the great geological eras before the time that Moses describes! All this, if the spirit shall have the eye to see so far, and look at objects through the present medium,—which is possible! But we think, reader, you will buy the book, and read and meditate for yourself.

Southey's Common Place Book, edited by his Son in Law, John Wood Warter, B. D.—New York: Harper and Brothers. 1849.—pp. 416 in two parts, 8 vo.

We are one of those who set a high value upon such an "omnium gatherum" as this. We shall take it up, from time to time, not to see what books Southey read, or what passages struck him as he read, but in such mood as when walking on the shore, stooping to pick up pebbles that attract us. We have hardly turned to a page without finding something suggestive and entertaining, something, too, worth thinking about.

The History of the United States of America, from the Discovery of the Continent to the Organization of Government under the Federal Constitution. By Richard Hildreth. In three volumes. New York: Harper and Brothers. 1849.

Vols. I. and II. of this History, 8vo., (pp. 570, 579,) have been published in superior style. The author remarks in his Preface, and every reader of his work will assent, that "no other work on American History comprehends the same circuit of inquiry, or has anything like the same plan and objects. Nowhere else can be found in the same distinct completeness the curious and instructive story of New England theocracy, the financial, economical, and political history of the colonies and the Revolution, the origin and shaping of our existing laws and institutions, state and national, the progressive, social, and intellectual development of our people." He has set forth our fathers as they were—their defects and excellencies of character—"in their own proper persons, often rude, hard, narrow, superstitious and mistaken, but always earnest, downright, manly and sincere."

Mr. Hildreth has done well to bring his own earnest, downright, manly and sincere mind to study the facts of American history, and to describe them to others from his own remarkable points of view, and in his own original way. His readers will not complain that he is tame, commonplace, or repeats the thoughts of others. But his great excellence is that he contemplates things from a higher *moral* standpoint than other historians. If we do not accept every thing that he says, we must the great part of it—nor can we help acknowledging the great value of his services in giving us more complete, as well as very striking and instructive and entertaining views of the history of our country.

Scenes where the Tempter has triumphed. By the Author of "The Jail Chaplain." New York: Harper and Brothers. 1849. pp. 277.—12mo

A work which is most effectually adapted to remove that hope of impunity which, there is reason to suppose, prompts to many a crime. It is a narrative of criminals which, so far from being suggestive of crime, or an aliment to feed the disposition to crime, must act as a powerful check and antidote.

Letters on Free Masonry, in Chronological order. Boston: Press of T. R. Marvin, 1849. pp. 103.

The contents are several letters from Hon. Richard Rush, Hon. J. C. Spencer, Revd. Henry Tatem, and Hon Edward Everett's Opinion of Secret Societies—from 1830 to 1833. We are not a mason, and have never desired to be since we got beyond the period of being attracted by red scarfs, and gold medals, and white aprons. Neither have we ever been able to get interested in anti-masonry.

The Horse-Shoe: a Poem spoken before the Phi Beta Kappa Society in Cambridge, July 19, 1849, By John Brooks Felton. Cambridge: John Bartlett. 1849. pp. 29.

This Poem is not quite so happy a hit as the Commencement exercise which the same author performed on graduating. If Mr. Felton could have accompanied us on a visit to an original character of our acquaintance in this vicinity, in the form of a woman, dwelling in "a room," *not* "snug and neat," as that was which he describes, and had talked with her awhile, and seen nailed the horse-shoe over her door, possible it would have drawn out in a little more sprightly manner, the gift which is in him, and given him a subject for fine moral painting not often found.

The Mendelssohn Collection, or Hasting's and Bradbury's Third Book of Psalmody: containing original music, and selections from the best European and American Composers; consisting of Tunes, Anthems, Motets, Introits, Sentences, and Chants: With an Appendix of the most approved Standard Church Tunes, for Congregational Singing. By Thomas Hastings and William B. Bradbury. New York: Mark H. Newman & Co. Boston: B. B. Mussey & Co.—1849. pp. 400.

Mr. Bradbury has spent nearly two years in Europe perfecting himself in his science. His associate is well known. Of *Mendelssohn*, our readers will remember a beautiful sketch in the Christian Register some few months since—and from these will infer the value of the book.

People's and Howitt's Journal.

Messrs. Crosby & Nichols have received the first No. of the *New Series* of this popular work. Call and look.

A Letter to a Young Man who has just entered College, from an older one who has been through. Boston: Wm. Crosby and H. P. Nichols. 1849. pp. 39.

The letter is anonymous—we have tried to fix on the author. There is one man, and he a clergyman—sufficiently piquant, racy, worldly-wise enough to write such a book—wise enough, except in believing, as he confesses, little or nothing of the wonderful works recorded of Jesus in the Evangelists. This however helps us to fix with more certainty upon the author. Others may guess as well as we—and perhaps also mistake.

Sunday School Occupations. By Charles K. Whipple. Published by the Committee of the Anti-Sabbath Convention. 1849.—pp. 50.

We can show the writer a community or two where his principles are acted out. But we think even *he* would decline dwelling there, and be glad to get back and live amid a go-to-meeting people, and perhaps feel less hostile to churches and ministers. His text in the pamphlet before us seems to have been chosen by way of convenience for a harangue against the clergy.

ORDINATION AT LEXINGTON.

The ordination of Mr. Fiske Barrett, of the last class from the Divinity School, Cambridge, over the First Congregational Church, in Lexington, took place last Wednesday. A large number of Churches were represented. The council was organised by the choice of Rev. Dr. Francis, Moderator, and Rev. F. A. Whitney, Scribe. The church, which, it may be remembered, was just ready to be dedicated when the late beloved pastor, Whitman, was so suddenly removed by death, is one of the handsomest edifices in our city. It was entirely filled. The following was the order of services:

Voluntary on the Organ and Anthem by the Choir.

1. Introductory Prayer, by Rev. Dr. Barrett, of Boston.
2. Reading of the Scriptures, by Rev. James F. Brown, of West Cambridge.
3. Original Hymn.
4. Sermon, by Rev Chandler Robbins, of Boston.
5. Original Hymn.
6. Prayer of Ordination, by Rev. Dr. Noyes, of Cambridge.
8. Right Hand of Fellowship, by Rev. Augustus Woodbury, of Concord, N. H.
9. Anthem.
11. Concluding Prayer, by Rev. Charles Robinson, of Medfield.
13. Benediction.

Two original hymns, over the signatures of L. G. Pray and F. Brown, we will insert next week.

Rev. Mr. Robbins' text was from Galatians vi, 15; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*." The discourse was a plain, forcible, effective statement of Regeneration as the great need of humanity—and was the chief purpose of Christianity and end of the Christian ministry.

A peculiar interest was imparted to the services by the participation in them of the brother of the candidate—of both the Professors of the Divinity School, who so cordially commended and welcomed their young friend but just now dismissed from their instructions,—and of one of his classmates who, but a few weeks before him, was entrusted with the same charge at Concord, N. H. The address to the Society which was expected from Rev. Mr. Cole, of Hallowell, Me., was in his absence omitted.

The Council dined together at the Lexington House at 3 o'clock. At the table the Divine blessing was invoked by Rev. Mr. Carpenter, of England, who arrived in this country last week, and thanks were returned by Rev. Mr. Leland, of the Baptist Church, Lexington.

PROFESSOR CROSBY.—At a recent meeting of Trustees (special, we presume) on the week of August 17th, "Prof. Crosby resigned unconditionally, and was made Professor Emeritus. Mr. Putnam, a young man who has been Teacher of Greek for the last two terms, was appointed in his place. They also appointed the Rev. Mr. Noyes of Concord, Phillips Professor of Theology."

The Trustees and Faculty have known, for years, that Professor Crosby was a believer of the final restoration of all men to holiness and the favor of God. But his services were so valuable to the College, that so long as he could feel it a duty not publicly to avow his faith, he was continued in his office. The relation of the College to the Orthodox churches of New Hampshire, would not allow his continuance in this professorship after the public avowal of his opinions—which he has done in his celebrated pamphlet. In this the Trustees are not to be blamed. We do not suppose Professor Crosby censures either them or his coadjutors in the least degree. The blame must lie in the relation of the college to the churches, which made such a step necessary.

Professor Crosby, if we mistake not, is a member of the church at Hanover. Of course he will be disciplined and excluded, agreeably to the law of the Orthodox churches. Some of the Orthodox newspapers have already begun to pursue him with asperions and denunciations. This is matter of course. But that a man of Professor Crosby's unblemished character, and great amiableness and personal accomplishments, and talents, and attainments, can ever cease to be regarded with respect and affection by the majority of those who have long known him, is impossible. He will take, perhaps, with most regret, the penalty of the breaking up of associations, which *sectarianism* demands, and endeavor to bear the reproaches of that portion of the Orthodox press, which will never forgive his honesty, and his fidelity to conscience, and his abandonment of Orthodoxy.

☞ In the CHRISTIAN FREEMAN of August 17, is a letter from its editor to the editor of the Christian Register, which closes as follows:—

And now I fraternally ask you to select your strongest passage for the doctrine of judgment and retribution in eternity for the doings of time, and give us your strong reasons for the application you make of it.

The editor of the Freeman has always treated us so courteously and fraternally, that but for a reason which will be found in the information given in another item, and which we trust will be regarded as sufficient, we should most cheerfully undertake the task he has proposed. We would say here, however, that one of the very "strongest passages" is that which we have already used, and to which he refers, viz: St. Paul's affirmation of retribution in Romans, ii. 6—10. It may assist to clearer perception of our position when we say that "eternal life" *begins here* as the reward of well doing, and eternal death as the fruit of ill doing.

☞ The writer of the communication on Unitarians and Universalists, who is also editor of the Freeman, will see from the article by S. F., on page first, that he has failed to meet a main issue. Had we been at home last week, (our inside page was made up by a friend,) we should not have admitted "W" 's communication without some remarks. The admission of the reply seems necessary to avoid the imputation of unfairness.

☞ Rev. T. H. Dorr has resigned his pastoral charge at East Lexington. Rev. J. K. Waite, at Gloucester. Rev. Mr. Saltmarsh preached his farewell sermon at Windsor Vt., Sunday before last.

We understand that a new Church, to cost about 12,000 dollars, is to be completed, at the end of this year, for the second Unitarian Society in Lowell, under Rev. Mr. Barry.

☞ In the article on the Meadville Theological School, on page first, the writer states that the "Unitarian Congregation in Meadville are looking out for another pastor, who will also be a member of the Board of Instructors of the School, which will give them three resident professors." THE EDITOR OF THE CHRISTIAN REGISTER has received and accepted the appointment.

The Burlington Society more than maintains its own, under the ministry of Rev. S. W. Bush, and we trust that the time is at hand when Montpelier will afford to this outpost, the support of a sister church; an excellent spirit seems to prevail among all denominations at Burlington, and it certainly is a beautiful spot for a residence, and destined to a rapid growth, when the new railroads enter the town.

The Montreal society has suffered in the depression of Montreal itself, and the removal of such numbers of young men of enterprise: while we suppose very few of the Catholic and Canadian population have left. One is amazed to see at every hand fine houses and stores marked "Maison a louer," "Magazin a louer," proving most sensibly the diminution of business and members. The new rumor of Annexation would double the value of real estate.

MRS ELIZA GARNAUT.—This most excellent and useful woman, with whose name our readers are familiar in the reports of the Temporary Home, Albany Street, presented in our columns, died of cholera on Monday night last, about 10 o'clock, on her return from a visit to Lynn. She first complained of illness in the cars. We have not room this week to do her character justice. Will not some one who knows her better than we, perform this tribute? What a lose to the twenty two children to whom she was all a mother could be! What a bereavement to friends, and to the cause of philanthropy!

"But if the fire, or plague, or sword,
Receive commission from the Lord
To strike his saints among the rest,
Their very pains and death are blest."

☞ The Caledonia brought the news of the death of Rev. Henry Colman, at Islington, near London. He had returned with a heavy cold from Ireland, which passed into fever and resulted in his death just before the departure of the Caledonia, in which he had engaged his passage. His son had arrived in England only just too late to see his father alive. No further particulars have yet reached this country.

☞ Among the honorary degrees, conferred at the late commencement of Brown University was that of D. D. on Rev. James W. Thompson, of Salem.

The usual Lectures at the Bulfinch street Vestry, will be resumed next Thursday evening, and be continued as heretofore.—The services will commence at 7½ o'clock.

D. D.—At the commencement at Williams College last week, the Honorary Degree of D. D. was conferred on Rev. Parsons Cooke, of Lynn, and Rev. Asa D. Smith, of the city of New York.

DR. TRUE'S ACCEPTANCE.—We learn that Rev. Dr. True, having been released by Bishop Hamline from his appointment at Charlestown, has concluded to accept the Professorship of Moral Philosophy and Belles Letters in Wesleyan University. He will enter at once upon the duties of his office.

THE CHOLERA. Rev. Dr. John Austin Yates, late Professor of Modern Languages in Union College, died of the cholera at Schenectady, N. Y., on the 26th inst.

DESTRUCTION OF THE UNITARIAN CHURCH AT WORCESTER BY FIRE.—We learn from Leonard's express, that the brick Unitarian church, where the Rev. A. Hill officiates, situated on Main Street, near the Court House, was discovered to be on fire about 10 o'clock last night, and burned to the ground. The church has been undergoing repairs for some time past, and was filled with combustible material. Fortunately the organ had been taken out previously and boxed up. A fine bell, however, weighing 2500 pounds, was dashed to pieces by the fall of the steeple. The loss has been estimated at $15,000. The fire is attributed to an incendiary from the fact that the first man on the spot discovered the fire breaking out under the stairs, and almost immediately after it burst out from the roof. [Boston Traveller.

We understand it was insured for $12,000.

LATEST FROM EUROPE. The telegraphic despatch of news from the Niagara, which arrived at Halifax Wednesday morning at 6 o'clock, on her way to New York, announces *the total defeat of the Hungarians*. There seems too great probility of the reliableness of the accounts. Read the following, but let the reader feel assured that might shall not always triumph over right, nor unjust power be perpetual, nor the oppressed always be kept under the oppressor.

The Russian papers publish the following letter from Prince Paskiewistch to his majesty the czar of all the Russians:—

"Hungary lies at the feet of your imperial majesty. The government of the insurgents have transmitted their power to Gorgey, and Gorgey, with the chief army of the insurgents, makes an unconditional surrender to the Russian army.—His example will be followed by the other insurgent corps. The officers whom he sent to capitulate offered to proceed with or without Austrian commissioners to the corps to induce them to surrender. I have the fortune to inform your imperial majesty that Gorgey's only condition to his surrender was to be allowed to lay down his arms to your majesty's arms. I have made arrangements for the insurgents to be disarmed by Gen. Rudiger's corps. Respecting the extradition of the prisoners, I am in communication with the Austrian army. As for Gorgey, I keep him at your imperial majesty's disposal."

The Vienna accounts by the way of Warsaw, of Aug. 16th, says:—

The war party, headed by Kossuth, Bem, and the leading members of the Hungarian parliament had nothing left but to hasten to Orshova: it is stated that they have already entered upon Turkish territory. It is also stated that M. Kossuth carried with him the insignia of the Hungarian Empire, including the State jewels.—Gorgey surrendered to Prince Paskiewistch under the one condition, if condition it can be called, that the Prince should intercede with the Austrian Emperor for himself, his troops, and his country. It is asserted that Gorgey's desperate resolution was prompted by the mutinous spirit of "Hussars."

From a Vienna letter of the 17th inst. in the Kölner Zeitung, it appears that Kossuth intends to hold out to the last. He has published a proclamation announcing a transference of his government from Arad to Orahova; where he is now protected by the Hungarian Army from the Bacsk.

It was rumored that the emperor of Russia had set a price of 60,000 rubles on Kossuth's head, dead or alive. It is asserted by some of the ardent friends of Hungary that Gorgey had proved himself a traitor, and has yielded to the golden arguments of the Russians. Kossuth's wife and family, it is said, have fallen into the hands of the Imperial troops.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The Committee of Arrangements hereby give notice that the Autumnal Convention, will be holden in Portland, Maine, on Tuesday and Wednesday, the 9th and 10th days of October. The Convention will meet for organization on Tuesday, at 8 o'clock, P. M. JAMES W. THOMPSON,
Chairman of the Committee of Arrangements.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Natick, at the house of Rev. T. B. Gannett, on Tuesday, 11th inst.
WM. NEWELL, Scribe.

MARRIAGES.

In Concord, N. H., Aug. 29th, by Rev. Augustus Woodbury, Mr. John Y. Roberts, of Somersworth, N. H., to Miss Temeon M. Hayes, of Farmington, N. H.; Aug. 30th, Mr. Samuel Herman, of Boston, Mass., to Miss Persis D. Virgin, of Concord, N. H.

In Norton, 16th ult, by the Rev. Geo. M. Randall, Samuel Crawford, Esq., Attorney at Law, Mineral Point, Wisconsin, to Miss Jane M. Sweet, of the former place.

At Lynn, before Daniel Perley, Esq., after the Order of the Society of Friends, Joseph Congdon, Esq., of New Bedford, cashier of the Mechanics' Bank, to Miss Mercy T., daughter of Jonathan Buffum, Esq., merchant of the former place.

The inmates of the Alms House, at New Bedford, will not fare the worse, now that their benefactor has obtained a *Mercy*-full help-meet to aid him in his labor of love.

DEATHS.

In this city, 22d ult, of consumption, Joseph Bradlee, Esq., 37.

23d ult, David Thatcher, 69 years.

22d ult, of dysentery, Elizabeth Harris, 22; Mr. Joseph G. Coolidge, 30, formerly of Newburyport.

Sept. 3, of consumption, Mrs. Susan P., wife of Mr. B. S. Williams.

28th ult., of palsy, Mr. Nathaniel H. Whitaker, 59.

At his residence in East Greenwich, on the 10th ult, Elder Pardon Tillinghast, 79 years 5 months.

In Nantucket, Elisha Starbuck, Esq, High Sheriff of the county, 70; Levi Starbuck, Esq., 79 years 10 months.

In Watertown, 18th ult, Mrs. Jemima, widow of the late Joshua Coolidge, 83.

In Waltham, August 18, of dysentery, Mr. Seth Harrington, 60.

In North Bridgew ter, 14th ult, Dea. John Crafts, 83.

At South Hingham, Col. Washington Cushing, 73.

At Portland, Mr. Nath'l. Goodhue, 62.

At Providence, on Sunday, Cyrus Butler, Esq., the wealthiest man in that place.

At St. Stephens, New Brunswick, on the 21st of July, Mrs. Elizabeth Dood, 111.

In East Boston, 3d inst, Lydia Babcock, daughter of Samuel and Julia Babcock, 7 years 8 months.

In Norton, Sunday last, Mr. Seth Sumner, 85.

In North Middleboro', 18th ult, Seth Eaton, Esq., 76.

In West Cambridge, August 26, Mrs. Mary Cabot Higginson, Wife of Mr. Geo. Higginson, of this city.

At Jamaica Plain, 5th inst, Mr. Charles Marsh, son of the late Ephraim Marsh, Esq., 45.

In Middlebury, Vt., August 26, Miss Abby Bates, daughter of Rev. Joshua Bates, D. D., of Dudley, Mass.

In Dedham, Sept. 4, John Shorey, 45, of the firm of Shorey & Co., of Boston.

In Roxbury, 29th ult, Mrs. Martha C., 42, and in Providence, R. I., 4th inst, Caroline, 11 months, the wife and child of Col. A. D. Hodges, of Roxbury. Besides these, there have been four other deaths in the family, or of those connected with it during the illness of different members, viz: Aug. 13th, Grace Gardner, of Providence, a faithful colored domestic, 52; Aug. 31, Miss Harriet N. Harding, of Providence, 30; Sept. 1, Ann, a colored woman; Sept 2, Mrs. B. Sisson, of Providence, 55.

WANTED immediately, a Preceptor for an Academy of the first class, situated upon the seaboard, between thirty and forty miles from the city of Boston. One who has experience as an instructor, and who is competent to fit teachers for common schools, and lads for college and business, can obtain further information by applying to the editor or publisher of this paper. eptf. sept8.

JEWETT & PRESCOTT'S
New Stock For Fall Trade!!!
WHOLESALE AND RETAIL
SILK & SHAWL STORE,
No. 2. Milk Street, Boston.

5000 New Cashmere Shawls, all shapes, sizes, qualities, and prices.
50 packages superior Black Silks, extra width, for Dresses, Visites, Mantillas, &c.
50 packages Dress Silks, fig'd, plain, and striped, in choice cameleon shades.
1000 Plaid Long and Square Shawls, very best styles.
400 pieces Thibet Cloths and French Merinos, in most admirable colors.
Cases Thibet Cashmeres, Lyonese Cloths, and Alpaccas, for dresses.
Cases Germans, French, and Indian Satins, all qualities and colors.
Cartons Thibet and Silk Shawls, in black and fancy colors.
300 pieces superior Black Bombazines.
RICH BLACK AND COLORED SILK VELVETS, all widths.
CLOAKS, MANTILLAS, VISITES, &c, of every pattern and material.
MOURNING SHAWLS & SILK GOODS, of all kinds,—to which we ask particular attention.
It is enough to say that from this GIGANTIC AND INCOMPARABLE ASSORTMENT OF
SILK GOODS AND SHAWLS,
Purchasers will be served with ANY QUANTITY from a SIXPENCE WORTH to a PACKAGE,
and always *at prices entirely beyond the reach of competition.*
MERCHANTS IN THE COUNTRY, Ladies buying for their own use, and all others, are invited to test the advantage of buying at
JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
No. 2 MILK STREET,
(A few steps out of Washington Street.)
in.2ms. out.1m. sep7.

BROOKFIELD FAMILY SCHOOL FOR BOYS.

THIS Institution is in the seventh year of its existence, and is known to many citizens of the Commonwealth. To those less acquainted, it may be proper to state, that the number of pupils is at present limited to 20: and ordinarily, lads are not received who are over 12 years of age; while those who enter before this age, remain as long after, as may seem mutually agreeable to parents and principal. The School is as perfect a family, as the ability of the principal and circumstances will allow. The next term, or half year, will commence on the first Wednesday in November. Circulars of more specific information will be promptly forwarded to such as desire more particulars. In Boston, parents may inquire of John Homans, M. D., Geo. Howe, Esq., and G. B. Blake, Esq.
W. A NICHOLS, Principal.
Brookfield, Sept. 8 eop4t

LITTELL'S LIVING AGE, NO. 278—12½ cents,
CONTENTS:—
1. Charles Lamb—Blackwood's Magazine.
2. Canada—Spectator.
3. The Wedding Garment—Metropolitan.
4. Temper: from an Old Maid's Album—do.
5. Story of a Family,—Chap. 17—Sharpe's Magazine.
6. Maiden and Married Life of Mary Powell, (5th article.)—Sharpe's Magazine.
7. Europe: Foreign Policy; Prospects for Hungary—Examiner.
With Poetry and Short Articles.
Published weekly at six dollars a year by
E. LITTELL & Co,
Cor. Tremont and Broomfield Streets.
☞ ALSO—THE MAIDEN AUNT. Price 25 cents.

CHRISTIAN EXAMINER.
No. CLV. FOR SEPTEMBER, 1849.
Writers.
ART. I. Geo. Ticknor, Boston, and Andrews Norton, Cambridge.
II. Rev Ephraim Peabody, D.D, Boston.
III. Rev. Edward B. Hall, D.D., Providence, R.I.
IV. Rev. Andrew P. Peabody, Portsmouth, N. H.
V. Rev. J. H. Morison, Milton, Mass.
VI. Rev. James Walker, D.D., Cambridge, Mass.
VII. Benjamin A. Gould, jun., do. do.
VIII. Notices of Recent Publications.
XI. Religious and Literary Intelligence.
X. Obituaries.
*** We propose to issue a pamphlet to contain a complete list of the Writers of Articles in each number of the "Christian Examiner," from its commencement to the end of the present year. If possible, this list will also comprise the Writers of Articles in the "Christian Disciple," and will be ready early in November next.
Any person forwarding *twenty-five cents* to us, free of expense, shall receive a copy.
Boston, Sept. 8, 1849. CROSBY & NICHOLS.

BOWDOIN STREET SEMINARY,
FOR THE EDUCATION OF YOUNG LADIES.
MR. & MRS. C. WILKES beg to remind their Pupils, and Parents generally, that their School will be re-opened, after the present Vacation, on Monday, 17th Sept. Parents desirous to place their daughters in this establishment, are respectfully invited to call at the residence, No. 29, Bowdoin Street, after the 1st Sept., on Mondays, Wednesdays, and Fridays, between the hours of 11 and 3 o'clock.
sept1 6tis

THE Autumn term of the State Normal School, at West Newton, will open on the 2d Wednesday in September. Candidates for admission are requested to present themselves for examination, at 8 o'clock, A. M. A certificate of good moral character, a declaration, of intention to become a school teacher, and a satisfactory examination on the branches of study generally taught in our common schools will be requisite in order to admission BARNAS SEARS.
s1 Sec. of the Board of Education.

CHAPMAN HALL SCHOOL,
IN CHAPMAN PLACE.
THE Sixteenth Annual Term of this School, will commence on the first Monday in September next. The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.
N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

PRIVATE TEACHERS' INSTITUTE.
THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.
Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.
Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to
WILLIAM B. FOWLE,
aug4. 138 1-2 Washington St., Boston.

PRIVATE INSTRUCTION.
THE subscribers' next term will begin Monday, Sept. 3. He will receive single pupils in any of the common branches of an English or classical Education, to recite stated hours, and younger boys to study in his room. Young men prepared for College for the Freshman or Sophomore class. He will be at his room, basement of Chauncy Place Church, for the remainder of the vacation, from 9 A. M. till 12 M.
ag25 ist W. P. ATKINSON.

MORNING SCHOOL
For Young Ladies.
AFTER July 21st, a select Morning School will be held, through the season, at the pleasant and retired rooms, rear of 339 Washington Street, over Hallet, Cumston & Allen's Pianoforte saloons, where LADIES and MISSES desirous of pursuing or completing any of the following studies, may attend, at hours to suit their convenience, from 8½ to 12 M.
Plain and Ornamental Needlework, by Mrs. WM. GARRETT, (from London.)
Plain and Ornamental Penmanship, by Mr. O. E. LINTON.
Fruit and Flower Painting, Drawing and Perspective by, Mrs WM. GARRETT, & Mr. CAPEN.
Teacher of Pianoforte and Voice by, Mr. EDWARD L. WHITE.
Pianoforte and Guitar, English and Italiain Song, and Opera Singing, by Mrs. WM GARRETT.
Class, Choral, and Concert Singing by Mr. J. C. JOHNSON.
ENGLISH BRANCHES, French, German, Spanish, Italian, Latin, and Greek Languages by, F. L. CAPEN, Mrs. WM. GARRETT, Dr. ARNAULT, and Signor LANZA.
Terms moderate. THE LADIES' GYMNASIUM, fitted up for the Summer and free to pupils.
P. S.—Terms of the High School, 339 Washington St., reduced, to favor parents sending their children permanently, for a complete education.
FRANCIS L. CAPEN, *Principal.*
MRS. WM. GARRETT, *Governess.*
339 Washington St., Up Stairs. ag18.

LUNENBURG ACADEMY.
THIS School is open for the reception of scholars. Board for a small number can be had in the family of the Teacher. Terms favorable—place pleasant and retired.
References, Rev. Dr. Barrett, Samuel Greele, N. F. Cunningham, Esqrs., Boston, and Rev. W. G. Babcock, Lunenburg. JACOB CALDWELL,
ag25 cow4t Preceptor.

NEWTON YOUNG LADIES' INSTITUTE.
THE Fall Term of fourteen weeks, will commence on Wednesday, the 12th of Sept. next.
Applications for admission may be made in writing or otherwise, to the Principal at Newton Centre.
JOHN B. HAGUE, Principal.
Circulars containing particular information respecting the Institute will be sent to any order. ag25.

DRS. ROGERS & CARTEE,
SURGEON DENTISTS,
OFFICES NOS. 68 AND 85 MAIN STREET,
CHARLESTOWN.
DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.
Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—
The PRESERVATION of the natural teeth, if possible, by filling, cleansing, &c.;—
Their EXTRACTION, (without pain, if desired,) when past recovery;—
The INSERTION of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—
The management of DENTITION in children;—together with
The treatment of DISEASES, MAL-FORMATIONS, and INJURIES of the mouth.
The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.
As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.
We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.
Our friends will please bear us in remembrance.
july7

New Elocutionary Works.
THE PRACTICAL ELOCUTIONIST: Sec ond Ed.
THE NATIONAL SPEAKER: Second Ed. 12mo.
CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation—first and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M.; handsomely printed and bound. pp. 324.
☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "STATE NORMAL SCHOOL," Albany.
From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.
As I looked over the 'Practical Elocutionist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.
From Thomas Sherwin, A. M., Principal of the English High School, Boston.
Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxiliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.
From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.
The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of school studies.
An "Elocutionary Analysis" is certainly a new feature in an American compilation. In my opinion, the selections are admirably adapted to insure that variety so necessary in a work of this nature. While a few of the most legible of the ancient landmarks are allowed to remain, I am glad to see that a desire for a change imparts to this book that freshness of matter so essential to success.
Published by ROBERT S. DAVIS, No. 120 Washington St., Boston, and for sale by the Booksellers.
aug4. eop3wis

SMITH & MELVIN'S
FLAVORING EXTRACTS of Vanilla, Rose, Lemon, Bitter Almond or Peach, Orange, Nut meg, &c., &c., for flavoring Ices, Jellies, Pies, Puddings, &c., prepared by ourselves in the best manner expressly for family use. Price 25 cents per bottle.
SMITH & MELVIN Apothecaries,
Amory Hall, 325 Washington st., Boston.
june23

PREPARATORY AND
HIGH SCHOOL FOR YOUNG LADIES,
AND
LADIES' FAMILY CALISTHECENUM.
—COMPLETELY FURNISHED WITH—
APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,
For Healthful Exercise and Recreation.
To commence on Monday, Oct. 1st. Hours, from 9 till 2
Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.
Application may be made every day, from 9 to 11 o'clock, A. M., at No. 339 Washington Street, 5 doors South of West Street.
sept30 istf F. L. CAPEN.

CAMBRIDGE
Furniture and Carpet Warehouse.
WHITNEY, BRACKETT & CO.
HAVE constantly for sale at their spacious Ware Rooms, near the Colleges, a very extensive assortment of
FURNITURE,
Bureaus, Tables, Bedsteads, Couches, Secretaries, Chairs, Looking Glasses

POETRY.

THE ARSENAL AT SPRINGFIELD.

BY H. W. LONGFELLOW.

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from the silent pipes no anthem pealing
Startles the villager with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys,
What loud lament and dismal *miserere*
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverbations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's song,
And loud amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle-bell with dreadful din,
And Aztec priests upon their teocalis,
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldier's revels in the midst of pillage;
The wail of famine in beleaguered towns;

The bursting shell, the gateway wrenched asunder;
The rattling musketry, the clashing blade;
And ever and anon in tones of thunder,
The diapason of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forever there the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say—"Peace."

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

MISCELLANEOUS.

THE WIFE'S INFLUENCE.

A SKETCH FROM LIFE.

"Seek a good wife of thy God, for she is the best gift of his providence."

"Margaret," said Mr. Hammond to his betrothed, "there is one subject which I must discuss with you—perhaps you may consider it sufficient cause for recalling your promise to be mine." He hesitated, and the animated countenance of Margaret grew pale with apprehension. "Nay, dearest, do not look so distressed, I have no deadly sins to confess, and some women might consider it absurd in me to mention this. Had I less confidence in you, less respect for your religious faith, and life, and happiness, I would not trouble you with my feelings, and prejudices—perhaps you will think them."—"Proceed, Charles; after such an acknowledgement, I have not much to dread." He continued, —"you consider it your duty, and it is your pleasure, to attend in your Church religious service on the Sabbath Day. I reverence the day, and always devote it to devotion and improvement; I read, meditate and study. But I do not feel it necessary, or agreeable, or my duty, to attend public service, and never have done so for years. But if you become my wife, I shall never object or prevent your going whenever it is your pleasure. I should perhaps respect and love you less, if you thought it would gratify me for you to neglect this duty, as you regard it. Only never ask me to accompany you; I should never do it willingly, and might make you unhappy by my refusal. Therefore, dearest, let this ever be an undiscussed subject between us. I will with the help of God ever be to you a kind, devoted, indulgent husband, with firm confidence in your love, judgment and piety."

Poor Margaret was filled with sadness. She had long known Charles Hammond as the kindest and most devoted of sons and brothers. His character stood high for integrity and prudence, he had been to her a true devoted friend, and when he declared his affection for her and solicited a return, she had with the most perfect confidence promised to commit the happiness of her future life to his love and protection.

She pondered long and thoughtfully before she replied. She answered him with hesitation at first, but her courage gained strength as she proceeded. "Charles, in this matter I must trust alone to my own judgment. I cannot, dare not, ask the advice of any one. You know that I love you, I have told you so, and I can recall neither my words nor my affections. Whether I am right in following the dictates of my own heart in this case, time only can decide, but I cannot venture to throw away the happiness, which has so long been associated with you and our future life together. I will become your wife. If I am wrong, my life must be one of repentance and submission."

They were soon married. He was ever kind and attentive, and willing, as he had promised, that she should attend Church, and provided a carriage for her accommodation, whenever the weather or her health made it desirable. She never asked him to accompany her, and never *looked* her wishes. She became a communicant of the church—and when she became a mother, her children were offered by her in baptism. Years passed away, her little ones became her constant companions in the services of the Sabbath. Sometimes, to be sure, they wondered, "why papa did not accompany them!" Her beloved pastor was even a welcome guest; Mr. Hammond respected and acknowledged his talents, piety and truly christian life; but the clergyman had long known Mr. Hammond's peculiar views and never introduced the forbidden subject. He was well versed in human nature, and trusted more to the *silent home* influences of the wife, than to all the homilies ever written or spoken, though full of truth and zeal. One bright Sunday morning in early summer, when the cheerful church bells pealed their sacred music through the still air,

"And called each holy worshipper to prayer,"

Mrs. Hammond came, with her children dressed for Church, into the parlour where her husband was reading. "I think I will go with you, Margaret," he said, laying aside his book. "I should like to hear your good minister to day." O the deep joy which filled her whole soul as she walked to the House of Prayer that holy morning,—

"So clear, so calm, so bright,
The bridal of the earth and sky,"—

leaning on the arm of her beloved husband while her children bounded before them radiant in youthful beauty and happiness.

This for twelve years had been her ardent desire, the more ardent as it was unexpressed except to her God. Blessed were the services of that day to her. Never had her pastor poured forth such fervent prayers, never had the choir been so full of rich melody. Her own loving, hopeful, joyful spirit gave its own bright coloring to all she saw and heard. From that morning Mr. Hammond became a constant attendant at Church, and in a few months he joined his wife in the blessed communion of our Saviour. Mr. Hammond was the first to speak of the change in his opinions and manners. "I need not tell you, dear Margaret," said he, "what a reformation you have effected in your husband, by your constant compliance with his wishes, long since expressed. Had you ever urged, or even asked me to accompany you to Church, such was my prejudice, my stubbornness, that probably through my life I should have been a stranger to the House of God. But now, dearest, with you and our children, I trust long to be allowed to worship with you there. This change, Margaret, your own gentle, silent influence, accompanied by your Christian practice, has alone produced, and I hope my whole life will prove one of devotion and gratitude to the kind Providence who has bestowed upon one so unworthy, a treasure so precious as my beloved wife.

YOUNG EDWARD THE SIXTH.

One, who was about his person, says "he was the beautifullest creature that liveth under the sun, the wittiest, the most amiable, and the gentlest thing of all the world." "No pen," says Fuller, "passeth by him without praising him, though none praising him to his full deserts."

"There is a beautiful anecdote recorded of him. Ridley had preached before him, and dwelt upon the pitiable condition of the poor, and the duty of those in authority to provide effectual means for their relief. As soon as the service was over, the king sent him a message, desiring him not to depart till he had spoken with him; and calling for him into a gallery, where no other person was present, made him there sit down, and be covered, and gave him hearty thanks for his sermon, and his exhortation concerning the poor. "My lord," said he, "Ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in the highest place, and therefore am the first that must make answer unto God for my negligence, if I should not be careful therein.—Declaring then that he was, before all things, most willing to travail that way, he asked Ridley to direct him as to what measures might best be taken. Ridley, though well acquainted with the kings's virtuous disposition, was nevertheless surprised, as well as affected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the lord mayor, requiring him with such assistants as he should think meet, to consult on the matter. Edward would not let him depart till the letter was written; and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and apprizing him of their proceedings. The work was zealously undertaken. Ridley himself engaging in it; and the result was, that, by their advice, he founded Christ's Hospital, for the education of poor children; St. Thomas's and St. Bartholomew's, for the relief of the sick; and Bridewell, for the correction and amendment of the vagabond and lewd; provision also being made that the decayed housekeeper should receive weekly parochial relief. The king endowed these hospitals; and, moreover, granted a license that they might take in mortmain lands to the yearly value of four thousand marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. "Lord God," said he, "I yield thee most hearty thanks that thou hast given me life thus long to finish this work to the glory of thy name!" That innocent and most exemplary life was rapidly drawing to its close, and in a few days, at the age of sixteen he rendered up his spirit to his Creator.

We have before us, at this moment, a fine original likeness of Edward, for which he sat to Holbein, and never did canvass more eloquently portray the lineaments of a countenance speakingly corroborative of what history has recorded of an individual. At once noble and delicate, thoughtful and earnest, gentle and decided, it bears an impression of character so touchingly fine, that, even without a suspicion of its representing a person of known celebrity, no observant eye can be hastily withdrawn from contemplating it. There is a placid majesty in the finely-arched brow, and a contemplative meaning in the full, dark blue eye, scarcely bearing the stamp of that which "is of the earth, earthy." This picture yields as full a testimony as portraiture can give, to the fond description of his attached attendant. "The beautifullest, the wittiest, the most amiable, and the gentlest thing of all the world."

WORKS OF FICTION.

Dr. Wm. Elder has some very brilliant, and forcible, and truthful remarks, in a late number of the National Era, on the character of novel readers, and on the direct evil effects of many Works of Fiction. He thus writes:—

Some of them do terrible mischief to their silly devourers, by rendering them callous to the plain, unvarnished misery which everywhere solicits their regards in actual life—as extravagant cookery blunts the palate to wholesome food—rendering them sensibilities irritable, morbid, feeble, approaching to exhaustion, by constant abuse upon the ridiculous distresses of ranting fools and hysterical puppies of both genders, paraded in literary puppet shows as cheap and mean as they are abundant. Moreover, the victims of this trashy extravagance are kept regularly drunk upon the small beer of sentimentalism, which they mistake for the very wine of life, and have their fancies juggled into imbecility by highly-wrought daubings of preposterous refinement and impossible fortunes, and are rendered absurdly wretched and worthless because their visionary world reflects disgust and contempt upon the contrasted meagerness of incidents and meanness of circumstances which make up their real experience.

There is another class of these books scarcely clean enough for description. They are made up of corruption—an artificial compost, deprived of its grossest offensiveness, ready to be spread over the heart and distilled into the imaginings of the reader till the greedy soil is stimulated into corresponding rankness of production.—These are often as gross as the criminal reports of civil and ecclesiastical courts, published under the same pretences, and ministering in their wantonness to similar ends. They must be dismissed without more particular notice.

There is still another class, much more popular, because more decent, but infinitely more pernicious. They are distinguished from the coarser class, by the prostitution of genius and taste to the unholy work of corrupting purity of sentiment and sincerity of character, by substituting intellectual elevation, fantastic notions of honor, and refined licentiousness, in place of the meekness of charity, loyalty of duty, and religious reverence. To describe them by their effects is easier and perhaps more useful than to name them. They may all be known, generally, by the mental intoxication which they produce, and the ungenial and unpractical tone of feeling which they infuse; they disturb the repose of innocence, array, pride, passion, and ambition, against our peace, produce discontent with the ordinary circumstances of our condition, and unfit us for the every-day duties of actual life.—They kindle the passions, but without purifying them; they tone the sentiments, but give them no direction or steadiness; they wing the imagination, but present no substantial object, and elevate the intellect without enriching its resources. Their effect is to sever the existing relations, and weaken the authority of law over the conduct of life. The reader grows familiar with the brave words and high deeds, but he finds no strength in them for the heroism of endurance and duty in his own experience. He bubbles with the gass, glows with the heat, and dazzles with the light which he borrows; but the higher his range of thought, and the more sublime his elevation of feeling, he is only the more blinded to his distance of departure, from truth and its securities. Kindled into a rage of rapture, the enthusiast mistakes giddiness for grandeur, wildness for freedom, and convulsions for strength: and, above all, he knows not that he has all his ecstacies in a licentious heaven, in which the gift of Invention and the charm of Poetry are employed "to make Vice pleasing and Damnation shine."

There are many novels which have no character at all, and many, also, that may be classed with them, though indicatible for their immorality, which are read by persons who are themselves without character, or capacity for anything but the intense idleness of reading them—persons who devour tales as they talk gossip, stare at processions, and attend church, just to enjoy some keener consciousness of life than their own emptiness and feebleness can afford them. I have known girls read bad novels by the cord—as they heard sermons by the hundred—without catching or retaining one idea from either, except some very girlish interest in the particular hero of the story or of the pulpit, which happened to strike their fancy. Veteran novel readers these. They gulp them down as children cram stolen sweetmeats, finishing off a volume at a single sitting, and repeating the feat about six times a week. In twenty years, I have not detected in one of a dozen of these greedy guzzlers of fiction, a thought or turn of expression gained from the best of the stories which they had been wasting their lives upon. Their giggle and gabble had caught no elevation of tone or worth of meaning from all the thought and passion through which they had been whirling their giddy fancies. They had managed both to miss the advantage and escape the risk of taking in much of anything good or evil, by always reading in the spasms of a hysterical paroxysm, which affected them in body and mind very much as the whooping cough affects a child—the nerves vehemently shaken, the muscles in an earthquake, the lungs worked to exhaustion, flushed cheeks, boiled eyes, and a sharp appetite for bread and butter; and so, prepared for the next attack. Their mothers sometimes complained, sometimes boasted, that they were "such great readers;" and the poor girls treated themselves to the innocent delusion that they lived all the time in the land of romance, but I never knew anything happen to any of them, except prattle parties, pic-nics, and bad colds.—Poor girls! under the steam pressure of sentimentalism they took a literary railroad ride every day, made up of dash, rush, a little zest of alarm, whirling landscapes, a collection of strange faces, an occasional shriek, or a loud laugh, giddiness, fatigue, and finally the whole is dumped down at the regular depot, just as every body expected when they took their tickets for the trip. It is amazing how these people can fend off thought so successfully as they do. A girl, naturally clever enough, who had read all Walter Scott's novels in this fashion, knew that "there was a serf and a jester in England in Invanhoe's time;" but, when asked about the feudal system, answered, that she "never bothered her head about politics." Another: "Didn't you think Richard (the third,) as Booth plays him, exactly like Richard Cœur de Lion." This is very deplorable; for the girls are not natural idiots—nor anything like it. They were only novel readers, and *nothing else*.

Novels are read also by many who are capable of their best influences, much as they listen to music and attend theatres, for the easily got up excitement and pleasant relaxation which they afford. I remember that professional men, who habitually read a good deal more light literature than they confessed, spoke slightingly and impatiently of Bulwer's Zanoni, just because it was too rich in thought, and embraced too much philosophy to allow that happy mixture of lazy intellect and luxurious feeling which they sought for in the toyshop of imaginative literature—They were fretted by the necessity of reflection, the unavoidableness of thought which the book compelled, so long as it was perused; for they were not quite capable of skipping and dodging all the profound and beautiful ideas which the author crystalized upon the thread of his story, as the inveterate novel gossips do who manage to get over so much reading with so little thinking, by playing bo-peep with the hero of the tale; escaping all interruptions and episodes of description, reflection, and disquisition, by running the eye keenly along the solid pages, until they find his name again, or detect the resumption of the narrative by the short paragraphs and quotation marks, which show that the characters are at work again, and the story is advancing.

SOME OF OUR WRITERS OF FICTION THE PREACHERS OF TRUTH AND RIGHTEOUSNESS.

In our own day we find some of our most popular novelists, like all our most famous poets, enlisted in the service of moral, social, and political reform. The most fashionable authors of the day have become mediators between the virtuous and the abandoned. The centre table of the rich is loaded with appeals, in one form or other, for the poor; not appeals for alms, but for justice, for respect and affection—for the regards of practical fraternity. The vices which would banish men and women from society, are not themselves banished from the thoughts of that society; but in a thousand ways the appeal is made, through the pages of these fascinating books, for pity, for help, aye, even for respect, to those whose pride of purity has hitherto repulsed them. This advocacy is maintained bravely and efficiently through a hundred volumes of tales that might easily be named. The necessity of the gallows and the glory of the sword are brought up for judgment in our light literature, and every day the decision of thousands is secured for the good of the world, and the advancement of the better day coming. These missionaries of reformation are in bad society indeed; they keep company with publicans and sinners, but they have, nevertheless, the address to reach also the sympathies of the rich and the refined, and are doing their work with a doubly accelerated success; disposing at once the sufferer and the oppressor to the happiest adjustment of their differences and interests. They are preaching the new doctrine of human fraternity with a power and effect that will mark their efficiency deeply in the better order of a coming day. Coming to the age that is just departing in such a questionable shape, they encounter its honest bigotries, and suffer the opprobrium of all sorts of alleged heresies, but they have a method and a charm, to match and overmaster the resistance which would know how to muzzle the pulpit and padlock the press if they employed their liberties in any such service through the stereotyped forms of indoctrination.

Dickens, for instance, writes without any systematic formularies: without a theory of human nature, or any special enterprise for the amendment of society. He contents himself with picturing its sufferings and vices, its virtues and blessings. He paints life as it is, and delivers it over on his presentments to the apprehension of millions who would never have read the lesson for themselves, nor made the inferences which his stories fasten upon the heart and head as their moral and philosophy. Believing as he does that "all men may be saved and come to the knowledge of the truth," he demonstrates this hope in the worst cases of destitution and abandonment to which the realm of probability accords an existence; and the reader, grown familiar with such regenerations, extends his compassions where before only his horror, if not his hatred, was evoked. When he draws a miser or a malignant, he makes him a loathsome as well as a startling possibility. I do not remember that he has anywhere magnified and glorified military murder, or given any cowardly and cruel support to the barbarous criminal code of England, on which her tyrants and her slaves alike rest their security here and their hopes hereafter; he nowhere ministers to the mean inhumanities of caste, but everywhere rebukes them; and though rioting in a wealth of humor as large as all the world of authorship besides possesses, he has never pointed the shafts of ridicule at any sentiment or movement that might plead in exemption its innocence and defencelessness.

In all this I recognise a providential method of preaching the truth of to-day; and I hail its ministers with as hearty cheer as if they came in the rough garment and leathern girdle of the old time Seers. I would, too, if that were possible, that those who serve at the altar and those who thus preach in the streets, the drawing rooms of wealth and the huts of poverty, were but rightly reconciled—that they neither clashed in sentiment nor forbade each other to cast out devils in their respective ways of doing their appointed work. But if this cannot be, if orthodoxies and establishments must ever, by a necessity of their nature and position, resist the innovations of reform, it is well that there is a light corps of pioneers who can infuse the spirit of liberty and the science of life into the literature of the age, through avenues which no vigilance of conservatism can guard. We cheaply compromise for all the evil of the utmost practicable license, for the great gain of so much freedom as the same channels open up to the right and true. There are books abroad in the community, which pretend only to furnish the entertainment of a vacant hour, richer in their wisdom and more loyal to the duty which authorship owes to humanity than the average of the sober treatises on society and moral science which claim the confidence and demand the assent of the more serious world.

To the consciousness of this great responsibility, and the perception of the influence of this species of literature, I ascribe Bulwer's conversion from being the writer of the most pernicious class of novels, to the very high style of moral and humanitary sentiments which give character to his later productions. [Dr. Wm. Elder.

IRISH ANECDOTES.

SHOWING THE IRISH MIND ACCESSIBLE TO PROTESTANT INFLUENCE.

The following anecdotes, as suggestive as they are amusing, are from Rev. Mr. King, late delegate to this country from Ireland.

A farmer who was a Catholic, had a Protestant wife. He was indafatigable in his efforts to induce her to embrace the Catholic faith. But she was not easily turned. After a long time, in reality or in appearance, she wavered—professed to be open to conviction. She had a cook, who was a shrewd old woman, of the stock of the Scotch Covenanters. And the cook told her, "tell the master to invite the priest, and give us an opportunity to converse with him." The priest came, and the matter was discussed for a long time; the woman appeared to be convinced, and arranged it for him to come at a given time and administer the sacrament; they having secured the privilege of preparing the wafers to be used. The farmer was fearful that his flour was not fine enough for such a purpose. But the cook insisted that she could put in something to make it nice. The wafers were made very fine, the priest came, the ceremony was entered upon.—But just as the wafer was about to be used, the cook said—"stop, I ought perhaps to say, that in order to make the wafer a little more nice, I put in a trifle of arsenic in it. But I suppose it will make no difference, as it is now to be changed into another substance." But the priest would not venture it, and he was finally laughed out of the house.

One of the Scripture readers in some discussion with the people, had sent one of the Catholics to his priest, to demand of him to prove from the Scriptures some of his tenets. But instead of proving, the priest went into his church and cursed and excommunicated this man, "with bell, book and candle." These symbols, are used in excommunication, to indicate by the book the passing of the eternal judgment upon the excommunicated, and by the bell, the tolling of the knell of his soul, and by the candle, the extinguishing the light of his immortal spirit forever. Connected with this, the man is cursed in his head, and his feet, and in all his members, in his going out and in his coming in; and all persons are forbidden to speak with him, or to pass him any salutations, or even to give him a drink of water, or admit him to their houses. After having undergone this cursing, the man secluded himself a few days, and then walked out to try the disposition of the people. But wherever he went, his neighbors addressed him with the utmost kindness. Some enquired why he had not been to see them for so long a time. He replied, that he knew that they were forbidden to admit him to their houses. But, said they, and can we not speak to you if you stand outside?—So he took out his Testament and read the Scriptures to them, to their great satisfaction. And as it was a very warm day, they brought forth some milk for him to drink; and when reminded that the priest had even forbidden to give them a glass of water, they replied, "an' sure he said nothing about the milk." Things similar to these are occuring on a large scale, throughout the country.

I have preached in districts the most hostile, and never have suffered any molestation. In one case I went, where some years before a Methodist preacher had been violently assaulted, and had an eye knocked out. There was a vast crowd; a man sent by the priest came among them and attempted to make disturbance, by pushing this way and that. I paused; and the hearers themselves became impatient, and began to justle him about. He then took out of his pocket a raw potato, and held it up, and to provoke a laugh and disturbance said—"Here is a potato for you." I asked what would be thought, if I should go over to England, and tell, that in this place they offered me a raw potato. Why, they would think you were savages. Go and boil it before you offer it to a stranger. This turned the tide of ridicule upon him; and he hung his head and said no more.

I was on a tour immediately after Lord Lyndhurst, as Lord Chancellor, had in the House of Lords uttered that famous saying—"These people deserve no consideration, for they are aliens in language, in blood and in religion." The whole of Ireland was under intense excitement and exasperation. I announced a lecture in the open air. They came out of their chapels in vast crowds. I announced my text—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I preached till I was able to speak no longer, and they still insisted on hearing more.. Soon after I went into a large village, where great opposition was expected; where I announced that I would exhibit some fragments of Saint Peter's preaching. There a large assembly gathered, and I read and expounded some passages in the Acts, where Peter's discourses are recorded. And when I had done, they gave *"three cheers for Saint Peter's preacher."*

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CLV, for September 1849. Edited by Rev. Dr. Putnam, and Rev. George E. Ellis. CONTENTS.—

I. Memoirs of Buckminster.
II. Hymn for the Sanctuary.
III. Responsibility for Opinion.
IV. Evil.
V. Replies to Dr. Bushnell.
VI. The Philosophy of Religion.
VII. Herschel's Outlines of Astronomy.
VIII. Notices of Recent Publications.
IX. Religious and Literary Intelligence.
X. Obituaries.

CROSBY & NICHOLS, Publishers,
sept1 111 Washington St.

EDINBURG, ECLECTIC, &C.

THIS day published, the American reprint of the Edinburg Review for July.
The Eclectic Magazine for August with a fine head of Wordsworth.
The New Englander for August, $3 a year.
CROSBY & NICHOLS, 111 Washington st, Periodical Agents. aug 11

WORCESTER'S DICTIONARY.

THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of *nearly every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—

Jared Sparks, Ll. D., Hon. John McLean, LL.D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr. Robley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL.D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Elphalet Nott, D. D., LL. D.

"I shall certainly regard it hereafter as my best authority." [James Kent.

"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.

City of Boston, in School Committee, March 28, 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest,
S. F. McCLEARY, Secretary.

PICKERING'S GREEK LEXICON—1468 pp—Price $3 75.

This Lexicon having been re-written, and greatly enlarged and improved by the addition of nearly 50 per cents to its contents as originally published, is in its present form one of the most complete and accurate vocabularies of the Greek Language, and is pronounced by competent teachers and professors, better adapted to the use of Colleges and Schools in the United States than any other Greek Lexicon. Among its excellencies are the following:—

1. Clear and methodical arrangement.
2. Elaborate elucidation of the meaning and use of obscure words and phrases, the anomolous particles, etc.
3. Exact and pertinent definitions, the law terms of the Attic orators being given in terms found in Kent and Blackstone.
4. The insertion of the oblique and dialectical forms of anomolous nouns, verbs, etc.
5. Comprehensiveness; it being confined to no particular class of Greek authors, but covers the whole field of Greek literature.
6. Beauty of mechanical execution and cheapness.

"This Lexicon is in every respect an excellent one." [Prof. Felton, Camb.

"The best extant for Colleges and Schools." [Prof. Robinson, N. Y.

"Decidedly the best School Dictionary we have yet seen." Literary World.

POPULAR MUSIC BOOKS.

CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC. By L. Mason; greatly admired for the beauty, chasteness, and sterling character of its music.

THE BOSTON ACADEMY'S COLLECTION. Edited by L. Mason. This standard work is so well known and used as to preclude the necessity of any recommendation.

THE PSALTERY. By L. Mason and G. J. WEBB. One of the most complete works of the kind ever published. It has received the sanction of the Boston Handel and Haydn Society, and the Boston Academy of Music. In style there is a great diversity it being suited to every variety of subject and occasion, and is specially adapted to congregational use. The Psaltery will make a valuable addition to the Boston Academy's Collection and Carmina Sacra, and ought to be in every choir.

THE NATIONAL LYRE. A new collection of psalm and hymn tunes comprising the best ancient and modern compositions of established merit, with a choice selection of chants, &c., designed for the use of choirs, congregations, singing schools and societies throughout the United States. By S. Parkman Tuckerman, Silas A. Bancroft, and H. K. Oliver.

NEW CHORUS BOOK, SPECIALLY ADAPTED TO THE USE OF CHOIRS.

THE CHOIR CHORUS BOOK. By A. N. Johnson, Professor in the Boston Academy of Music. A collection of choruses, from the works of Handel, Haydn, Mozart, Mendelssohn, and other distinguished composers. This work embraces a larger collection of choruses than has been before published, arranged in a form for the use and improvement of choirs; and it is believed that, besides the additional interest which its use imparts to choir meetings, the study of the pure compositions it contains, will greatly improve the taste and facilitate the power of execution. Although published in the summer, several editions *have been already sold*. Price $7 50 per dozen.

SCHOOL MUSIC BOOKS.

THE PRIMARY SCHOOL SONG BOOK, in two parts. By L. Mason and G. J. Webb, Professor in the Boston Academy of Music. It is supposed that any mother, or primary school teacher, who can herself sing although she may know so little of musical characters as not to be able to read music herself, may by the help of this book, be enabled to teach her pupils with good success, and thus prepare the way for a more thorough and extensive course in higher schools.

THE SONG BOOK OF THE SCHOOL ROOM. Consisting of a great variety of songs, hymns, and scriptural selections, with appropriate music, arranged to be sung in one, two, or three parts; containing, also, the elementary principles of vocal music, prepared with reference to the inductive or Pestalozzian method of teaching, designed as a complete musical manual for common or grammar schools. By Lowell Mason and George James Webb. This work has been prepared with reference to the wants of common schools and academies, and is designed to follow the above work.

LETTERS OF MRS. ADAMS

WIFE OF JOHN ADAMS,

With an Introductory Memoir, her grandson, CHARLES FRANCIS ADAMS. Fourth Edition, revised and enlarged, with an Appendix, containing the Letters addressed by JOHN QUINCY ADAMS to his Son, on the Study of the Bible.

Published by WILKINS, CARTER & CO., No. 16 Water Street, and for sale by Booksellers generally. march17

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success int he practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms. une10

MOREY'S

COLD SALT WATER BATHS,

FOR LADIES AND GENTLEMEN,

WESTERN AVENUE, (MILL DAM,) REAR OF THE *New Brick Block.*

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundred feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

Invalids and *Children* will receive particular attention.

TERMS.—SEASON TICKETS.—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.
july7 tf TRUMAN MOREY.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Jan. 29, 1849. osly

NEW HYMN BOOK.

CHRISTIAN HYMNS;

FOR PUBLIC AND PRIVATE WORSHIP.

NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has teod the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.

Belfast; Thomaston; Bath.

NEW HAMPSHIRE.

Dublin; Keene; Peterboro'; Wilton; Concord; Manchester; Fitzwilliam.

VERMONT.

Pomfret; Windsor.

MASSACHUSETTS.

Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnstable; Taunton; Hopkinton; Bridgewater; East Bridgewater; West Bridgewater; Harvard; Roxbury; Concord; Stow; Worcester; Upton; Fitchburg; West Newton; Lawrence Dedham; Gloucester; Northboro'; Woburn; Winchendon; Dorchester; New Bedford; Ware.

NEW YORK; Troy.

WISCONSIN; Milwaukie.

LOUISIANA; New Orleans.

☞ Copies furnished for examination.

CROSBY & NICHOLS, Publishers,
f24 1isostt 111 Washington st, Boston

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and to all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being movable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen deparment, of the best quality and at the low